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INTEMPERANCE
THE
IDOLATRY
OF
BRITAIN

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INTEMPERANCE

THE IDOLATRY OF BRITAIN:

ADDRESSED PARTICULARLY

TO THE CHRISTIAN CHURCH.

"Keep yourselves from idols."—1 John v. 21.

BY W. R. BAKER,

AUTHOR OF THE CURSE OF BRITAIN, ETC.

LONDON:

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PREFACE.

THE following little work has grown out of the text which stands at the head of it, from which the writer originally intended to prepare a discourse for the pulpit. In presenting it, in its present form, he has been influenced by a desire to place the subject of Intemperance, before the Christian reader, in such a point of view, as may lead him to see, that while he is commiserating the condition of the *heathen world*, there is a state of things, AT HOME, which is calling loudly for the exercise of all those feelings, which are now prompting him to display so much benevolence and zeal on behalf of distant nations. It is far from his wish, to divert the attention of the Church from *Missionary Societies*, to *Temperance Societies*; nor can he believe that Christians, who, in supporting the former, are really anxious to promote the glory of God, and the happiness of their fellow-men, would contribute one farthing less to their funds, on becoming Total Abstiners from intoxicating liquors:—on the contrary, he knows that both *Missionary*, and other benevolent institutions, have been benefitted by contributions, saved by the disuse of such liquors.

Those who have read the Author's first attempt to advocate the cause of Temperance, by means of the press, may think that the present production might have been spared ; but, in addition to the reason, already assigned, for appearing again before the public, he wanted something, which, while exhibiting the greater evils, and the only radical cure of intemperance, would occupy a position, between that of a mere pamphlet, and a volume somewhat too expensive for the many.

To the APPENDIX he would particularly direct the attention of the reader, since, under its several heads, will be found a selection of the opinions and facts, by which the advocates of Total Abstinence are mainly influenced, in their warfare against the great enemy to which they are opposed. He might have extended the Appendix, almost interminably, by the addition of equally important matter, but he has aimed to connect *brevity* with *usefulness* ; and both in this, and every other part of the work, he has scrupulously avoided repeating any of the facts and opinions, for which, in his former Essay, he was indebted to others. The whole of the *extracts* may, therefore, be regarded as additional evidence, in favour of the principles to the support of which that effort was devoted.

It will be found, that he has given himself but little concern, about the very numerous *objections*

which have been raised, and are still brought against the practice of Total Abstinence from intoxicating liquors, as a remedy for Intemperance. Should the reader be anxious to know what can be said, in reply to such objections, he may consult the latter part of the "Curse of Britain," or an admirable pamphlet, by the Rev. W. Cook, of Belfast, in reply to Dr. Edgar's Sermons.*

The writer would now record his sincere and grateful acknowledgments, to the DIVINE SOURCE of all Holiness and Truth, for the success which has attended his past labours, in that cause to which he hopes to be devoted, so long as he has a *heart* to feel for the miseries which intemperance is producing, and a *tongue* to rouse his countrymen against this tremendous scourge of the human race. At the same time, he would humbly commend this feeble effort of his pen to that blessing, without which no finite exertions can prosper.

12th April, 1839.

* Sold by Pasco, Bartholomew Close.

INTEMPERANCE

THE IDOLATRY OF BRITAIN.

CHAP. I.

INTRODUCTION.

"Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to Idolatry."—Acts xvii. 16.

FROM the time that the Apostle Paul became a preacher of the faith, he once attempted to destroy, his zeal for the glory of God, and for the salvation of sinners, was of the most unwearied and self-denying character. He determined to know nothing among men, save Jesus Christ, and him crucified.* He resolved to spend, and to be spent in the service of his divine Master.† He counted not his life dear to him, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify the Gospel of the grace of God.‡

The religion of the Apostle was as unlike that of the mere spiritual sentimentalist as it possibly could be. He did not merely *talk* of the love of

* 1 Cor. ii. 2. † 2 Cor. xii. 15. ‡ Acts xx. 24.

Christ, but demonstrated, by his devotedness to the service of the Great Redeemer, that he was habitually influenced by the constraining power of that love. He did not merely *talk* of the value of souls, but his heart's desire, and prayer to Almighty God, for sinners, was, that they might be saved;* and, knowing, that there was no other name given under Heaven, among men, whereby they could be saved, but the name of Jesus Christ of Nazareth, he was instant in season, and out of season, in exhibiting the glory, and the grace of this all-sufficient Saviour.

The Apostle had received a commission, from the Great Head of the church, to preach among the Gentiles that gospel, by which alone they could be turned from dumb idols, to serve the living God. He was engaged in performing the arduous duties, involved in this commission, when he arrived at the city of Athens—a city, which, at the time it was visited by the Apostle, was one of the most renowned for the taste, the learning, and the politeness of its inhabitants. Its architecture was of the most polished and magnificent order. Its philosophy was the theme of universal admiration. Every art and science which, at that period, contributed to the comfort and re-

* Rom. x. 1.

finement of mankind, was liberally patronized, by its rich, and prosperous population; and nothing, of a temporal kind, seemed to be wanting, to constitute it a city which the Lord had blessed. But there was one thing in which it was deficient; or, rather, it was distinguished by one particular, which was like a foul blot upon a very lovely picture, or a disgusting ulcer upon a beauteous body. Athens was as much distinguished by its idolatry, as by its devotedness to art and science; and many of its most splendid edifices were as much the monuments of its folly, as of its genius, wealth, and greatness. In the language of the sacred historian, *it was a city wholly given to idolatry*; and, on this account, the Apostle's spirit was stirred within him. He not only mourned over its ignorance, and impiety, but he felt himself most powerfully constrained to instruct its deluded inhabitants, in the truths of the Gospel—at once exposing the worthlessness of the gods, in whom they trusted, and preaching to them “Jesus, and the Resurrection.”*

But, supposing, that only one-half of the inhabitants of Athens had been idolaters, are we to imagine, that the Apostle would have been indifferent about the salvation of that half? Are

* Acts xvii. 18.

we to imagine, that he would have passed them by, with self-complacent derision, or with unfeeling contempt, like that with which the Levite is represented as treating his fellow-Jew, who had been robbed and beaten ?* The Apostle too well knew the value of a single soul, to suppose, that his sympathies were uncalled for—that his benevolent exertions were unnecessary, in short, that his work was done, while one sinner remained to be converted to Christ, and to be blessed with the enjoyment of his favour.

Now Athens, although it was a large and populous city, was not to be compared, as regards the number of its inhabitants, with the vast, and teeming Metropolis of the British empire. In the time of Demosthenes, its population is said to have been but one hundred and sixteen thousand. What then may we suppose would be the feelings of the Apostle, were he, now, to witness the almost countless thousands, who fill the squares, and streets, the lanes, the alleys, and the courts of London; and who, if not idolaters by name; are, to an extent which cannot be contemplated, by the christian, without horror, the victims of a far more debasing, irrational, and loathsome idolatry, than was ever professed by the most deluded and ignorant Athenian ?

* Luke x. 30—2.

The idolatry of Athens embodied itself in statues, which were the noblest productions of human art; and in temples, whose magnificence was, at least, calculated to expand, and elevate, in some measure, the minds of those who beheld them. It is true, that it gave a sanction to some forms of sensuality, which are obnoxious to both the letter and spirit of our holy religion; but the idolatry, to which multitudes, around us, are devoted, is associated with everything that is most horrifying in cruelty—most degrading in the prostitution of mental endowments—most impious in rebellion against God, and most vile and revolting, in all those vices, which are hostile to the true dignity and happiness of man.

Does the reader ask, where this idolatry is to be found? Alas! it is possible to be so familiar with an evil, as to cease to regard it as such. By constantly gazing on deformity, we may find it to become attractive; and by long-continued intercourse with vice, we may be led to esteem it virtue. And it is to be feared, that many, whose hearts are stirred within them, to feel the deepest compassion for the heathen, in distant lands, can look, unmoved, upon that hideous mass of idolatry, at home, which, while it is upheld by millions, and by the sacrifice of all that is noble, and precious, is constantly hurrying its victims to

the same doom, which awaits the murderer, the blasphemer, and the infidel.

Intemperance is the idolatry of Britain; and in London alone, there are, at this moment, far more who are wholly given up to this idolatry, than constituted the entire population of Athens, when its spiritual condition moved the compassion, and the zeal, of the Great Apostle.* *Strong drinks* have been our idols for ages; and so great is the veneration of the multitude for these idols, that, for the sake of them, they will banish every affection for the Creator from their hearts, and sacrifice all that is most valuable with a degree of prodigality, which was never surpassed, by the most devoted worshipper of a Jupiter, a Baal, or a Cali.

These are statements which deeply affect our honour, as a nation; and which, if true, ought, surely, to awaken the most intense anxieties of the Christian Professor. Let us, then, candidly examine into the truth of them, that, if found to be correct, we may, at once, be led to enquire, by what means the evil may be removed, and, thus, its dreadful consequences be averted.

* See appendix A.

CHAP. II.

Intemperance possesses all the essential elements of Idolatry.

It arises from an unnatural craving, not merely for a *creature*, but for a purely human invention; and, in addition to this, it is the violation of every law, by which the Creator would have us govern both mind and body for his glory, and for our own happiness. If an inordinate desire for those objects, which, in themselves, are lawful, and necessary, be idolatry—if covetousness contains the elements of this dreadful sin, and that it does so, we have the plainest statements of the sacred Scriptures to assure us,† can anything be more essentially idolatrous, than that homage, which a man renders to intoxicating drink, when he allows it to do violence to the laws of his physical constitution—to subvert the empire of reason, and to banish the love of God from his soul? Shall an individual be chargeable

* “Drunkenness is a flattering devil, a sweet poison, a pleasant sin; which whosoever hath, hath not himself;—which whosoever doth commit, committeth not a single sin, but becomes the centre, and the slave, of all manner of sin.”—*St. Augustine*.

† Col. iii. 5.

with idolatry, because, while ignorant of the unseen but Omnipresent God, he invests the glowing sun with divine attributes, or bows himself down before the brightness of the silvery moon, and shall that man be judged free from idolatry, who resigns his whole being to the influence of intoxicating drinks—who says, by the praises he heaps upon them—by the wealth he devotes to their service, and by the frequency with which he courts their favour, “Ye are my Gods?”

It is not the picture, the statue, the altar, or the temple, which the idolater may reverence, that gives birth to the *sin* of idolatry. These things are but the visible signs of that alienation of the heart, from the living and true God, which preceded their existence. They are but the *symbols* of erroneous principles, and perverted affections; and the idolatry of the inner man has often subjugated every power, and feeling, and sentiment to itself, while its existence has been unattested by any statue, or altar, or temple, or priesthood.

But the idolatry of intemperance is not, merely, a sin of the heart :—it is not, merely, the going forth of the soul after a creature, to the neglect of the Creator. The subject of this sin is subject to it in body, soul, and spirit; and wherever its votaries exist, in any number, and

are permitted to follow out the suggestions of their depraved desires, they give the most *substantial* proofs of their devotion to their idols,—proofs, as obvious as any which demonstrated to the mind of the Apostle, that Athens was a city wholly given to idolatry.

CHAP. III.

The Intemperance of Britain is distinguished by all the external characters, which have ever marked the most imposing or offensive forms of idolatry.

I.

FIRST, IT IS DISTINGUISHED BY ITS TEMPLES.

These are now far more numerous than the sanctuaries of God:* and many of them, both in magnitude and splendour, very far surpass the majority of those temples which have been erected to the honour of the Almighty.

Go through the length and breadth of all the chief cities of the land, and it will be found, that while many of our houses of prayer are of the humblest description, are often concealed in courts and alleys, and are only to be seen at distant intervals, the places dedicated to the traffic in intoxicating drinks, are erected at the corner of almost every street, and, while towering far above every adjacent building, are often adorned with every embellishment, which ingenuity can devise, or wealth can purchase. Athens, it is true, exhibited

* In England and Wales there are one hundred thousand !

a few imposing monuments of its idolatry. It had its temples which were sacred to Jupiter, to Neptune, to Ceres, and other imaginary deities, but especially to its own Minerva; and some of these were noble displays of its taste, and wealth, and power: but London, alone, can boast of its 5,000 temples, devoted to as gross, and humiliating an idolatry, as was ever chargeable upon the most enraptured worshipper of a Venus, or a Bacchus. Bacchus is, indeed, the god who is, literally, enshrined in many of those temples. The pictures and statues, by which they are ornamented, are the representations of his person, or the symbols of his worship; and were an ancient Greek, or Roman to be introduced to some of them, he could by no possibility imagine them to be otherwise than sacred to that God, whose likeness he would see so lavishly, and attractively displayed.*

II.

IN THE SECOND PLACE, OUR IDOLATRY IS DISTINGUISHED BY ITS PRIESTHOOD.

The idolatry of Athens, like other pagan systems, was not without its priesthood, who furnished whatever was necessary for its service—who ministered in its temples, and at its altars,

* See appendix B.

and who received the oblations of its credulous and deluded votaries. In like manner, intemperance is upheld by a *numerous* and *powerful* priesthood. Thousands upon thousands* are engaged in its service, who, being like the shrine-makers of the Ephesian Diana, deeply interested in the perpetuity of their craft, denounce every attempt to awaken their infatuated supporters to a sense of their folly, as an act of impiety and sacrilege.

These priests and priestesses of the British Bacchus, may, at one time, be seen in vast establishments, preparing the insinuating liquor which is sacred to the drunken god, and by which their own mighty influence is upheld; and at another, arrayed in their gayest vestments, presiding in

* In England and Wales at least a million persons are employed in making and selling strong drink. The number in Ireland and Scotland is much larger in proportion to the population. In Glasgow, in 1832, there was one spirit dealer to every fourteen families. In Dumbarton, one to every eleven and a half families.

From Dr. Cleland's Statistics of Glasgow, it appears, that there were more people employed, in that city, in the preparation and sale of intoxicating liquors alone, than as bakers, confectioners, butchers, fishmongers, poulterers, grocers, victuallers, gardeners, fruiterers, and all classes employed in the preparation and sale of food.—*Rep. on Drunkenness*, p. 136-7.

the temples which are devoted to his more public service, and assisting his worshippers to make their usual libations to his honour. Sometimes, like the Bacchanalian priests of former ages, they are found bringing to their assistance the charms of music, and of dancing, aided by the ensnaring influence of the wretched and degraded courtesan; thus, by the most powerful enchantments, endeavouring to secure their dominion, over the enslaved and miserable devotees of their abominable idol.*

Of the value set upon this priesthood, or of

*“ I have visited most of the public-houses at the East-end of London ; and I suppose there are not less than twenty of those houses, where, at the back of the gin-shops, there are what are called “long rooms ;” those long rooms will contain from 100 to 300 persons, and every evening almost those rooms are full of sailors and girls of the town, and a class of men, principally Jews, called crimps. I have been in those rooms at ten and eleven o'clock at night, and the whole company, perhaps 200 or 300 persons, have been drinking and dancing, till the poor fellows are in a most dreadful state.

It is a very common practice for the girls to get various articles, such as laudanum, and other drugs, put into the liquor of the sailors, who thus become completely intoxicated. They are thus robbed of every penny they possess. I have known instances of men being thus robbed of 30*l.*, 40*l.*, or 50*l.*, on those occasions.”—*Mr. Mark Moore's Evidence, Rep. on Drunkenness*, p. 1.

their hold on the affections of the people, some idea may be formed, from the enormous amount of the oblations with which they are endowed. At least fifty millions, per annum, are devoted to their support—an amount, in all probability, greater than was ever expended, in one year, in the maintenance of all the idolatrous superstitions of the ancient world, or than is, now, absorbed by the priesthood of every heathen nation under heaven. These priests and priestesses are also distinguished by an almost endless variety of gradations. Some of them, like the princely brewers, and distillers of the metropolis, rank with the magnates of the land; and, though their occupation is to perpetuate a monstrous delusion,* and, as far as their influence extends, to spread disease, and crime, and poverty, and death, are permitted to share in the highest honours of the State. Others, such as waiters, bar-maids, and pot-boys, are engaged in the most menial offices, and, though infinitely less injurious to the world than their wealthier co-adjutors, and though quite as necessary to the completeness of their order, have no honour, and but little respect.

* The delusion of supposing that intoxicating liquors, of any kind, are to be ranked among the necessities of life, or are in any way beneficial to those who are blessed with health and strength.—See appendix C.

III.

THIRDLY. THE IDOLATRY OF BRITAIN IS DISTINGUISHED BY ITS NUMEROUS RITES, CEREMONIES, AND SYMBOLS.

Some systems of idolatry have been marked by their simplicity, and others by their elaborate, and complicated structure. The systems of ancient Egypt, Greece, and Rome, were of the latter kind ; and the idolatry of modern India resembles them ; but where shall we look for a more varied form of idolatry, or one more closely interwoven with all the affairs of civil life, than the intemperance of Britain.

The *Symbols* of it are to be found in almost every house. Even in the habitations of the professing followers of Christ, may sometimes be seen the carved, and pictorial representations of the god of this idolatry ; while other signs of his influence are found, glittering in gold, and silver, and crystal, and china, on almost every table and sideboard of the land. The poor of the Christian church are too often grudged the few pence, which contribute to smooth their rough and thorny path :—the claims of a perishing world are altogether put aside, by multitudes who bear the Christian name, or are met, by the reluctant bestowment of a paltry shilling, while no expense

is spared in showing their devotion to strong drink, by not only furnishing their houses with the drink itself, but with the most costly emblems of their devotion.

The *Rites* and *Ceremonies* of this idolatry are too numerous to be detailed. They have mixed themselves up with all the most admired courtesies of public, and private life ; and, like the superstitions of Paganism, have rendered themselves more or less necessary to the completeness of every ordinary transaction. Nay, they have become themselves the most hallowed usages of society ;* so that the man who refuses to observe them, is, by many, far more abhorred, than the man who blasphemes his Maker. We are no sooner brought into the world, than the event must be celebrated by intemperate drinking, if not by outrageous drunkenness ; and, as if a God of infinite purity, and a god of the foulest sensuality, could be acceptably worshipped, at the same time, even the ordinances of our holy religion are frequently connected with the most shameful orgies.†

* See appendix D.

† Among the lower orders, in this country, nothing is more common than for a baptism to be accompanied by rioting and drunkenness, though, on such an occasion, intemperance is far from being confined to the humbler ranks ; and it is well-known, that in Scotland, a commu-

As we advance in our earthly career, we are required to stop at every stage of it, and to take a part in some rite or ceremony of our national idolatry; until, at length, we come to be fully impressed with the delusive notion, by which millions before us have been deceived and ruined, namely, that we were chiefly sent into the world to drink—and die!

These drinking usages are not to be regarded as harmless customs, which in deference to those who lived before us, and by whom they were established, it would be unwise not to comply with, but as, at once, the most humiliating proofs of our national idolatry, and the most powerful sources of the corruption, and misery it involves. Alas! it would be well if those observances were confined to the open and avowed votaries of nion service has long been considered, by many, a signal for intemperate drinking.

“The lads and lasses, blythely bent,
To mind baith soul and body,
Sit round the table, well content,
And steer about the toddy.”—BURNS.

(See *Dunlop's Drinking Usages*, p. 56.)

In like manner a *confirmation*, in the Established Church, has too often, and particularly in the rural districts, given rise to scenes far more calculated to obliterate every holy impression from the mind of a youthful disciple, than to establish him in the faith and hope of the Gospel.

Bacchus. But this is not the case. The very priests, who minister at the altar of the true God, and who are employed as teachers of the sublimest doctrines, and of the purest morality, do not hesitate to connect these ceremonies with their holiest duties, and to borrow the strange fire of unnatural excitement, from intoxicating drink, when they should be inflamed only by the love of Truth and Righteousness. From the infidel, who shamelessly exclaims, "There is no God," to the most renowned defenders of our holy faith—from the most unlettered rustic, to the gravest philosopher, and from the lowest hovel of squalid want and wretchedness, to the circle which surrounds the throne, there is not a rank which has not bowed to the influence of our national idolatry, and observed the most senseless of its ceremonies. The consequence of all this is, that, in the language of Mr. Dunlop, "In the workshop, in the washing-green, in the manufactory, in the kitchen, in the parlour, in the lane, in the street, in the fields, on land, on water, at the market, in the Church," and, we may add, in the Senate, "sordid inebriation assails our nostrils and saddens our heart." "Men, young, old, and middle-aged, have their whole life been imbued with a deleterious and uncontrollable propensity to this vice. It tells upon their health, means, manners, and

religious character, in the most affecting manner. Moral ruin glares us in the face; and a new revolting feature has lately presented itself in the avowed, open, shameless inebriation of the female sex!* But, as if to fulfil the whole, and to add the acme and top-stone to this satanic superstructure, many mere children† are now far gone, in firm, and hardened habits of drunkenness. A perfection of ruin and sin unimagined until now, unparalleled hitherto, as regards childhood, and unmatched, in the most atrocious annals, of the most flagitious nations."

IV.

FOURTHLY. OUR IDOLATRY IS DISTINGUISHED BY ITS COSTLY SACRIFICES.

It was the remark of Solomon, that "The way

* Mr. Dunlop's remarks apply to Scotland, but in the year 1833, 11,612 females were taken in charge, for drunkenness, by the police of the Metropolis. It is questionable whether so great a number of drunken women could be found, in one year, in the population of the whole world, excluding that of Great Britain and Ireland.

† In Edinburgh, "after a short investigation, assisted by a town missionary, a list of 29 boys, from eleven to fifteen years of age, was discovered not only occasional drinkers, but notoriously given to inebriation. Young girls also were understood to indulge among the low gambling houses."—*J. Dunlop, Esq.*

of transgressors is hard ;” and, if we may judge from the sacrifices which intemperance demands, the history of this sin is a striking illustration of the truth of the assertion.

The idolater of ancient Greece, or Rome, or even the worshipper of the Indian Juggernaut, might be a liberal and devoted supporter of his faith, and yet retain a very high degree of temporal prosperity and enjoyment. He might still possess a healthy body, and a vigorous mind. He might be an object of love and veneration to those around him, and might prosper in all his undertakings ; but the devotee of strong drink makes a voluntary surrender of everything essential to his happiness, to the god of his idolatry. HE SACRIFICES THE HEALTH OF BOTH HIS BODY, AND MIND.

The intemperate man lives in the constant violation of the laws of his nature, and may, therefore, as rationally expect to enjoy health, and strength, as to be free from harm, should he thrust his hand into boiling oil, or hurl himself from the top of a lofty precipice.

The very highest medical authorities might be quoted to prove, that the habitual use of any kind of intoxicating stimulant, however moderately employed, unless required as a medicine, is in-

jurious to human health*—in other words, that the moderate drinking of intoxicating liquor, *as a beverage*, is no better than *moderate intemperance*, and must be classed with the practice of opium eating, and sucking tobacco-juice.† Ardent spirit has long ceased to have many advocates, except among the most ignorant, the most interested, and those who, unhappily, have become slaves to the use of it; but, as the state of intoxication is, itself, a fearful condition of physical disorder, to suppose that the intoxicating principle can be taken, *in any form*, without injury, by those in health, seems to involve an absurdity too obvious to need exposure.

In proportion to the health and strength of any constitution, will, of course, be its power to resist the deleterious influence of intoxicating stimulants, and, consequently, the longer it will be in breaking down under the habitual use of them; but it is impossible to conceive, that a state of unnatural excitement, can be produced daily, or two,

* The writer considers that in his essay, entitled "The Curse of Britain," enough has been said to satisfy any, who are willing to be convinced, that intoxicating liquors are injurious to those in health, though used in what is commonly called *moderation*. But, for further proof of this position, he begs to refer the reader to note C.

† See appendix E.

or three times a day, in any measure, without producing, first, functional derangement, then, organic disease, and, finally, premature mortality.

But, admitting it to be possible, for a certain quantity of the less powerful alcoholic liquors, such as weak ale, or the pure wines* of vinous countries, to be used, as beverages, without deranging, and enfeebling the constitution of any man, still, it cannot be denied, that excess, in the use of even these, is productive of disease and suffering.

Dr. Gordon, physician to the London Hospital, tells us that he has discovered, "by careful observation, on some thousands of cases, that the diseases, distinctly referable to ardent spirits alone, amount to 75 cases out of the 100," what then must be the amount of health destroyed by the fifty million pounds' worth of intoxicating liquors, annually consumed in Great Britain and Ireland, and of which the far greater part, by whatever names they may be designated, must be classed with those strong drinks, whose injurious tendency cannot be mistaken; and whose nature and effects have been so described, by the pen of inspiration,† as to render the use of them, for pur-

* See appendix F.

† Prov. xx. 1; xxiii. 29—35; xxxi. 4, 5.

poses of self-indulgence, an act of the most flagrant criminality.

When attending meetings held for promoting the cause of missions to the heathen, the reader has, probably, often heard the *voluntary sufferings* of those heathens appealed to, as furnishing the most convincing proofs of their degraded and miserable condition, and the most powerful arguments, why the Christian believer should exert his every power, to convey to them the light, and liberty of the Gospel. That such sufferings have not been exaggerated it is but right to believe, since they have been attested by men whose veracity is above suspicion; but were we to note down the torturing agonies which the love of strong drink has occasioned to the inhabitants of London, alone, in one year, and compare them with all the bodily sufferings, which the entire heathenism of the world has produced, in the same space of time, there is reason to believe, that the balance of self-inflicted torture would be found—not on the side of what are called “the dark places of the earth,” but of our own more highly-favoured, but not less guilty metropolis.

The superstition which prompts the *pagan* idolater to torment his body, in order that he may obtain the favour of his gods, is but a comparatively rare exhibition of his folly, Like some of

the painful austerities of monachism, it is but the violent out-breaking of an unusual, and extreme devotion. It is far from being even *common* among the heathen, not to say *general*; and to represent it otherwise, is to *deceive* the ignorant, and not to enlighten them.

Multitudes of the heathen are as desirous of personal and domestic comfort as ourselves; and are as much distinguished by their observance of the charities of life. To assert the contrary would be to exhibit our want of information, or want of candour. But how stands the case with many of the inhabitants of this Christianized country? In all our populous towns and cities may be found great numbers, who are dragging out a painful—wretched existence, in consequence of the injuries they are, daily, inflicting upon their bodies, by means of the poisonous property* of strong drink. They do not, indeed, walk in shoes, into the bottoms of which sharp spikes have been inserted, but they willingly endure the agonizing inflictions of the *gout*. They do not suspend themselves by hooks, run through some particular part of the body, but they submit to every species of suffering, which the most violent diseases, in the most sensitive organs, can possibly produce! In proof

* See appendix G.

of this it is not necessary to refer to the poor, emaciated, cringing, and crippled beings, who are to be found lingering about our more splendid gin-shops, for there is hardly a family in the land, whether graced with a coronet, and living in a palace, or occupying some low and filthy cellar, in the dirtiest alley of St. Giles's, which cannot produce evidence to prove, that the worshippers of strong drinks are not a whit behind the heathen, in demonstrating their devotion to their idols, by self-inflicted torments.

But, alas! the health of the body is not the only sacrifice which intemperance demands. The health and vigour of the *mind* are invariably impaired, and often irrecoverably lost, through the deadly influence of strong drink. Melancholy, idiotism, and raving madness, in two cases, out of five, are distinctly traceable to the same fatal cause; and, hence, the man who indulges in the habitual use of this insidiously destructive stimulant, is joined to an idol, which may be satisfied with nothing short of the sacrifice of that, in which all his true greatness consists—of that, without which, although he may retain the form and features of a man, he has no pre-eminence above a beast.* We may talk, then, of the volun-

* See appendix H.

tary sacrifices of the heathen—we may shudder at the thought of their self-inflicted privations and torments—we may pity, or despise the folly, which leads to those self-inflictions, but we shall look in vain for an idolatrous nation, whose sacrifices of health and ease to the gods, whom they fear, or venerate, are surpassed by those which are made by ourselves, through our idolatrous attachment to intoxicating drinks !

THE LOVER OF STRONG DRINK SACRIFICES HIS TRUE HONOUR, AND MOST ENVIABLE REPUTATION.

The glory of man is his rational and immortal nature—that *mind*, which, bearing a resemblance to the Infinite and Eternal Author of all things, is fitted for communion, not only with the loftiest of created spirits, but with God himself. But how is this mind disordered—how are its faculties perverted, and debased, by intoxicating liquor ! Until we become, literally, a nation of drunkards, and are constantly steeped in intoxicating drink, it will be impossible not to esteem sobriety a virtue, and intemperance *a low and debasing vice*. So lost to everything worthy, and honourable, is a man considered to be, who has entitled himself to the loathsome appellation of a drunkard, that an individual must have advanced to the last stage in the career of intemperate drinking, before he

will acknowledge that he is deserving of such an epithet.

But as there are degrees in intemperance, and as intemperance, of every degree, is an approximation towards the most disreputable of vices, every step we take in the path of inebriety, from that which is marked, merely, by unwonted exhilaration, to that which indicates the absence of all self-control, involves the loss of a measure of real honour, proportioned to the extent to which we have yielded to the influence of the poisonous draught.

“Wine,” says Solomon, “is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise.” As a proof of this we speak not, now, of the atrocious *crimes*, which men are, frequently, instigated to commit, when reason has been driven from her throne, by the violence of excited passion. We speak not, now, of the rending of domestic ties—of the breaking-up of all domestic comfort, which has been occasioned by this deadliest destroyer of human happiness. We need not point to the wretch, wallowing in the darkest, and lowest abysses of ignorance, and sensuality, for proof that intemperance involves the sacrifice of the most honourable distinctions of our nature. Who that has seen the amber, or the ruby glass freely circulated among men, who,

when wholly free from its infatuating power, would be the last to sanction the least approach to unmeaning or licentious levity—who that has seen our gravest Senators, and Judges, and Magistrates, and even the Teachers and Professors of the purest faith—the ministers and disciples of the Holy Jesus,* sitting around the festal board,

* “There is a drinking of healths—by this means forcing, tempting, or occasioning, drinking in others; this is one of the highest provocations to drunkenness. What can be the use of drinking healths? It was a notable saying of a great man, solicited to drink the king’s health, ‘By your leave, I will pray for the king’s health, and drink for my own.’ This practice will probably be found to have arisen from heathen idolaters, who used Libamen Jovi, Baccho, &c. : it is certain there is no vestige of it in Christianity, nor any reason for it.”—*Durham on the Ten Commandments.*

Such are the sentiments of a great authority, in the Church of Scotland, respecting the irrational, and dangerous custom of health drinking; and yet the ministers of every Christian denomination have been as forward as others, to give their sanction, not only to this custom, but to the equally absurd and injurious practice, of giving toasts, in bumpers of brandied wine, at public dinners.

“It would be difficult,” says Mr. Dunlop, “to discover the real connexion that exists between wishing prosperity to a cause, or an individual, and simultaneously swallowing wine; but it is not difficult to perceive, that an eloquent speech, or pathetic appeal, is, in fact, vilified and degraded, by adding a glass of punch to its conclusion.”

and quaffing the deceitful cup, has not observed its tendency to *disorder* the intellect—to *obscure* the mind's perceptions of *truth*, and *righteousness*, and to call into active play those animal feelings, which, when urged to great excess, lead to the most gross and outrageous criminality. The oaths and curses of the blasphemer, and the infidel, may not have been uttered—no songs, inspired by offensive sensuality, may have escaped the lips—no brutal violence may have been exhibited; but the loud and senseless laugh has been heard—the most flippant and unprofitable converse, and perhaps the unchaste insinuation. In some cases, the most unmanly, and almost frantic, gestures have been witnessed. All rational decorum, and christian circumspection have been banished from the scene; and while the actors themselves have appeared devoid of both real self-respect, and of all true and honourable regard for each other, it has been difficult to behold them, but with feelings of pity, if not contempt!

“A good name,” says the Wise Man, “is rather to be chosen than great riches, and loving favour rather than silver and gold;” and so thought one of the greatest poets, that ever struck the British lyre—

“ Who steals my purse steals trash, — ’tis something —
nothing ;

’Twas mine, ’tis his, and has been slave to thousands.
But he that filches from me my *good name*,
Robs me of that which not enriches him,
And makes me poor indeed.”

But, alas ! that treasure, which outweighs all wealth, is, daily, and hourly, offered upon the altar of intemperance, by countless thousands, in exchange for the momentary gratification, resulting from the service of the God of their idolatry.

THE DEVOTEES OF STRONG DRINK MAKE ENORMOUS SACRIFICES OF PROPERTY.

It is not doubted, that the history of both ancient, and modern heathenism, can furnish instances, in which the devotees of some favourite idol have displayed their attachment, by the most prodigal expenditure on its behalf ; but it may be fairly questioned, whether the most heathenish people that ever existed, were accustomed to present, continually, such an amount of silver and of gold, to the objects of their religious veneration, as the inhabitants of Great Britain and Ireland are accustomed to devote to the gods of *their* idolatry. The principal cities of ancient Greece, and Rome, and Egypt, were distinguished by a few costly, and imposing idolatrous temples ; and

these had their gold and silver shrines, and their treasuries, whose riches were great, because they were the accumulations of ages ; but it would be difficult to prove, that the aggregate value of all the most noted of those temples, was equal to the cost of the gin-palaces, the taverns, the breweries, and distilleries of London. The mere fittings and decorations of one of those gin-palaces has been known to cost ten thousand pounds ; and, as it has been already observed, they are to be found at the corners of almost every street ; thus loudly proclaiming, that in doing honour to the god of our idolatry, we are as prodigal of our riches, as of our health and reputation. In England and Wales we have *one hundred thousand* places devoted to the sale of intoxicating drinks ; to say nothing of the numerous and capacious edifices in which they are manufactured. All these places may be regarded as consecrated to our national idolatry ; and in most of them is a retinue of officers, who are clothed and fed, and, in many cases, amazingly enriched, by the voluntary offerings of its deluded votaries.*

* " On one occasion, two men were seen to come out of the George-yard, Whitechapel ; after talking together at the corner of the gateway, one of them pulled off his *shirt*, went into a pawnbroker's, and pawned it, and then went into the gin-shop with his companion, and spent the

"My yoke," said Christ, "is easy, and my burden is light;" and so, indeed, it would seem, when we compare the offerings presented to his treasury, by his disciples, for the maintenance of his honour, and for the support, and extension of his kingdom, with the sacrifices which are made, by the lovers of strong drink, in order to perpetuate its dark, and foul, and destructive dominion.

One, or two millions sterling, a year, may be justly stated, to be the very utmost, which is, voluntarily, consecrated to a religion, which diffuses health, and peace, and purity, and enjoyment, wherever its influence extends; while fifty millions per annum, are cast into that treasury, by which drunkenness is upheld; and while many are the millions more, which are set apart, by the

money. On another day, there were two men talking together, in the same neighbourhood, and in that instance, one man pulled off his shirt, sold it to the other, and then both went into the gin-shop, and spent the money."—*Parliamentary Report on Drunkenness*, p. 4.

"At one time," remarked an old drunkard to a christian, who was conversing with him on the evil of drinking, "I earned 3*l.* per week, and used that house," pointing to a public-house opposite, "for thirty years, and spent, on an average, a pound a week, and now," he added, "I want a penny."

advocates of sobriety, and virtue, that they may be enabled to pour forth their *moderate* libations in honour of the drunken god !

When the happy period shall arrive, in which our country shall be delivered from its present practical heathenism,* it will be difficult to convince its, then, enlightened, and virtuous inhabitants, that their predecessors were ever guilty of such preposterous extravagance, as that by which we are now distinguished.†

But some of the particular modes, by which our property is wasted, demand especial attention, since they are affecting exhibitions of the folly, and guilt of our idolatry. It would, surely, be bad enough, were we to employ the silver, and the gold, which the Almighty has given us, for nobler purposes, in piling stone upon stone, and in adding ornament to ornament, in honour of some imaginary deity, or of some departed hero. It would, surely, be bad enough, were we, merely, to support some hundreds of thousands of selfish, idle, and domineering priests, and impure priestesses, for performing a number of absurd, and unprofitable rites and ceremonies ; but we do *infinitely worse* than all this. We employ a vast amount of money, in erecting enormous establish-

* See appendix B.

† See appendix I.

ments, wherein we may destroy the produce of more than a million acres of fruitful land*—wherein we may convert the blessed fruits of the earth into liquid poisons, and from which we may pour them in ten thousand streams, to corrupt, to impoverish, and destroy ourselves, our families, our neighbours, and our friends.

Were we rich enough to make these sacrifices of property, without material injury to ourselves or others, our strange infatuation might, in some degree, be excused. But, what is the fact? Multitudes are reduced by these sacrifices to beggary and starvation. The empty houses, the ragged attire, and the emaciated looks of vast numbers of men, women, and children, and, especially in unhappy Ireland, attest, with irresistible eloquence, that the god of our idolatry is an all-devouring, and insatiable monster. Let us not, then, talk of the sacrifices of the heathen. Let us not affect surprise at the devotion which prompts them to make those sacrifices, when, at the same time, we are yearly squandering an amount of money, equal to the entire revenue of the empire, on the vile produce of the still and the brewery!

INTEMPERANCE OCCASIONS AN ENORMOUS WASTE OF HUMAN LIFE.

* About 40,000 acres of the richest land are, every year, devoted to the growth of the hop—a weed which

The sacrifice of human life is not an evil which, necessarily, results from heathenism, but has often been found in connexion with it. • There is no reason to believe, that the average duration of existence among the idolaters of ancient Egypt, Greece, and Rome, was ever materially shortened, by their superstitions ; while it must be admitted, that Druidism, and modern Hindooism, as well as the false religions of the South Sea Islanders, and of other idolaters, have been fatal to the

affords not the least *nourishment*—which, when used habitually, is positively injurious, and which, though possessing medicinal qualities, may be wholly dispensed with, since all its virtues are contained in other vegetable substances.

The quantity of land thus rendered useless is capable of producing nearly 200,000 quarters of wheat.

One million acres are devoted to the growth of the barley, which is converted into intoxicating drink. One third of this quantity of land would produce a million quarters of wheat : so that the land devoted to hops, and one-third of the land employed in growing barley, to be made into a comparatively *useless*, and positively *dangerous* liquor, would maintain one million, six hundred thousand human beings, including men, women, and children ! For want of the grain, which this land is capable of producing, we have now to pay an exorbitant price for bread, and are dependent on foreigners for the means of our preservation, at least as far as the poor are concerned, from the horrors of famine.

longevity of many of the human race. Let it, however be conceded, that the Moloch of heathenism ~~has~~ been glutted with human blood—that its altars have been stained with the gore of many a human victim—that Juggernaut is still permitted to roll his murderous car over the crushed and mangled bodies of our fellow-men—that the plains of India are white with the bleached bones of the victims of its idolatry—in short, that “the dark places of the earth are full of the habitations of cruelty,” still, intoxicating drink is occasioning a greater waste of human life, in one year, in Great Britain, alone, than we have any reason to believe *has ever been occasioned, in the same space of time, by the aggregate idolatries of the known world!*

What are a few widows immolated on the funeral pile, or buried alive in the graves, of their dead husbands?—what are a few infants, strangled in the islands of the Pacific, or thrown into the Ganges, by their own parents?—what are a few aged, and helpless beings, left to perish by the banks of some sacred stream?—or, what are a few miserable devotees, who have consigned themselves to a violent, or lingering death, for the purpose of securing the favour of their gods, compared with the tens of thousands, who, year after year, offer themselves, as victims, on the

altar of our British Moloch? It has often been asserted, and never denied, that from forty to fifty thousands perish, annually, as acknowledged drunkards. But these are not the only victims, whose death has been accelerated, to gratify the god of our idolatry.* Intemperance has its degrees, from the first stage of unnatural excitement, when the spirits are but just unduly elated, and the harmony of the mental faculties is but just disturbed, to that point, in the progress of the inebriate, when he is either raving like a maniac, or is sunk into a state of stupid idiotism. Vast numbers, who drink intoxicating liquors are, doubtlessly, enabled to stop short, in their dangerous career, before they can be justly charged, with what is, usually, termed *drunkenness*; but, as every degree of intemperance, or of unnatural and unhealthy excitement, produced by those liquors, is injurious to human health, and brings on premature mortality, there is reason to believe, that out of a people, so universally addicted to the constant use of those liquors, as are the inhabitants of Great Britain, some hundreds of thousands must be regarded, as, every year, swelling the number that have, already, been sacrificed to our national idol. So insatiable are the demands of the

* See appendix K.

Moloch of Intemperance for human victims, that it has been truly said to destroy far more than War,* Pestilence, and Famine; and, were it not for our long familiarity with the sighs, and groans, and dying struggles of its miserable votaries, and for our own infatuated attachment to the poison, by which they are destroyed, there can be no doubt, we should hate the monster, with the most perfect hatred, and denounce the man, who would any longer perpetuate its dominion, as the most atrocious enemy of his species. Scarcely is a family to be found, which has not cause to mourn over the early, and, in too many cases, the dishonoured death of some of its members, who have been cut off by the deadly influence of strong drink. The subtle poison has insinuated itself into all the fountains of life—we are tainted with it before we breathe the vital air, even from the very moment in which we begin to have a being; and we are no sooner brought into the world, than, with it, we suck in the seeds of the most direful

* The Rev. E. N. Kirk lately stated, at a Temperance Meeting, held at the Horns Tavern, Kennington, that during the last two years of the war between this country and the United States, America, lost 14,000 men by the sword, while, in the same space of time, she lost 60,000 of her citizens by intemperance!

diseases, and become, by means of it, the inheritors of pain, and infirmity, and premature dissolution.*

Consumption—that fell destroyer of the young and the lovely, is mainly indebted, for its success, in the work of destruction, to the assistance it derives from the drinking customs of the temperate, as well as of the drunken.

Fever would be, comparatively, harmless, were its fires not fed, by the fuel ministered to them, by intoxicating drink.

Indigestion—that chronic curse of British constitutions, and of all the lovers of luxurious living, though often resulting from excessive, or imprudent eating, is far more frequently the punishment of those who delight in the beer cup, the wine glass, and the spirit bottle.

Apoplexy—that hasty messenger of death, by which hundreds are hurried, in a moment, into the presence of their Judge, is another of the dreadful

* "I have seen an *overstimulated nurse* injure the body and the intellect of a child."—*Dr. Farre, Report on Drunkenness*, p. 102.

"Cyder, as well as ale, wine, and spirits, has a tendency to produce *gout*, and *dropsy*; and a less quantity of it will induce those diseases, in the constitutions of persons whose parents have been intemperate in the use of it."—*Dr. Darwin*.

instruments by which Nature, or rather the God of Nature, denounces, and punishes the wrong inflicted upon his laws, by the man, who prefers the temporary indulgence of an intemperate appetite, to a healthy body, a vigorous and tranquil mind, and a cheerful old age.

Oh ! how appalling !—how overwhelming would be the sight ! could we obtain, at one glance, a view of the entire mass of human beings, who, in one year, and, in Great Britain alone, are slain partly by a tedious, and an agonizing process, and partly by a sudden stroke, in order that we may demonstrate our strong and unalterable attachment to intoxicating liquors ; and, that we may perpetuate a *heartless race of men*,* to minister to our own depraved appetites, while busy in accomplishing the temporal and eternal destruction of others.

* The writer is far from including, in a general condemnation, *all* who are engaged in supplying their fellow-creatures with intoxicating drinks. He believes that many so employed are as much to be *pitied* as many who use those drinks. They are, in fact, the *victims* of our past *ignorance*, rather than criminal panders to our depraved desires. But this cannot be said of vast numbers who are engaged in "the traffic." They plainly *see* that crime, disease, poverty, and wretchedness, are the very *pillars* which support their fortunes ; and yet, for the sake of Mammon, they are willingly, and assiduously, the means of producing and perpetuating those evils.

INTEMPERANCE, NO LESS THAN THE IDOLATRIES OF HEATHENISM, DEMANDS THE SACRIFICE OF THE SOULS OF MEN.

The law of the Almighty has already pronounced against intemperance, its sternest condemnation.

Its language is, "Wo to the crown of pride, to the *drunkards* of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine." "The crown of pride, the *drunkards* of Ephraim, shall be trodden under foot; and the glorious beauty, which is on the head of the fat valley, shall be a fading flower."*

"Be not deceived," says the Apostle, "neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor *drunkards*, nor revilers, nor extortioners, shall inherit the kingdom of God."† Thus, then, while the Old Testament Scriptures exhibit the drunkard as an object abhorrent to the holy mind of the moral Governor of the Universe, it is one of the most plainly-announced doctrines of Christianity, that he shall be subject, hereafter, to the same doom, which awaits the vilest opposers of both human and divine authority.

* Isaiah xxviii. 1-4.

† 1 Cor. vi. 9, 10.

If, however, the word of God had merely assured us that *idolaters* should not inherit the kingdom of heaven, this would have been sufficient to leave us without hope in reference to the salvation of drunkards.

Heathenism, to a great extent, exists through the mere absence of Divine knowledge. It is the result of the mind's anxiety for something distinct from present and earthly objects, on which it may repose for happiness, while ignorant of the true source of religious contemplation, love, and enjoyment. It is true, that heathenism, to whatever origin it may be traced, and under whatever form it may appear, since it leaves the soul destitute of all those high and holy motives, by the influence of which the Spirit of truth and righteousness prepares mankind for eternal and perfect felicity, must, necessarily, leave its votaries in a state of sin, and, consequently, of misery. Still, without in any way attempting to apologize for the guilt of their idolatry, it may, confidently, be believed, that the future condition of countless millions of the heathen will be infinitely preferable to that of British drunkards. These have not the plea of ignorance to offer in extenuation of their guilt; but, amidst the meridian blaze of sacred instruction, are doing violence to every law by which it behoves them to govern their physical, intellectual, and spiritual nature.

But intemperance is awfully destructive to the souls of men, not only as being *a sin* of peculiarly offensive character, but *from the powerful resistance it offers to the influence and claims of religion.**

Religion demands the submission of every sinful passion to its authority. Intemperance causes every such passion to be clamorous for ascendancy.

Religion says, "*Thou shalt love the Lord thy God, and Him only shalt thou serve.*" Intemperance throws open the door of a man's heart, to a legion of evil spirits, and permits them to reign over him in unbridled liberty.

Religion would purify and elevate the understanding, by filling the mind with truths of lofty, and spiritual import; but intemperance would re-

* "There are who steep sermons in drink; they drink away convictions, and like the wounded deer, run to drink. The *tabern* bell, I fear, does more hurt than the *church* bell does good."—WATSON, 1662.

In the "Life and Persecutions of Martin Boos," a pious and evangelical preacher of the Romish Church, we find him thus lamenting his want of success, among a certain people:—"I can make no progress with them, seeing they dance and drink drams, till they are drunken, every Sunday. I see no end to my misery, because they are all so coarse, and given to *drunkenness*.

duce a man, of the noblest intellect, to a "driveller and a sot," and cause him to revel in pursuits fit only to gratify the appetites of a beast.

Religion would cause the soul to overflow with feelings of benevolence and love; but intemperance delights in destroying all the tenderest sympathies, and sensibilities of our nature—in transforming men, into stones, or into merciless, and frenzied demons!

Religion would lead us to Christ, as the great object of confidence, love, and veneration,—intemperance would conduct us to a bloated and disgusting idol, as the perfection of worth and beauty.

Religion would point us to heaven, as the true rest of the weary, and our blissful and eternal home,—but intemperance would point us to scenes of ungodly riot—of howling blasphemy, and of self-inflicted misery and death! Thus, wherever intemperance is found to reign, it spreads over all that is bright in intellect, and pure in morals, "a darkness which may be felt," and a foul and withering contamination!

There is, yet, another point of view, in which intemperance appears to be peculiarly destructive to the souls of men.

It has already been remarked that heathenism, to a great extent, exists through the mere absence

of Divine knowledge. The pagan idolater worships a false God, through ignorance of the True God, and, often, he abandons himself to the practice of sensuality, as much through his ignorance of the beauty of holiness, as in obedience to the dictates of his depraved nature. Accordingly, we find, that the light of divine truth is no sooner brought fully to bear, on any given part of the Pagan world, than its darkness gradually recedes, and many, who, before, were sitting in the valley of the shadow of death, begin to rejoice in the brightness and liberty of a new and delightful existence. Intemperance, however, is not an evil which is always capable of being removed, by the application of light to the understanding, but is a species of *insanity*, which, while it exists, is often found to leave the individual subject to it, as hopelessly beyond the means of salvation, as any confirmed idiot or madman. It is on this account, that the Gospel so rarely proves "a savour of life unto life," to men addicted to the free use of intoxicating liquors. Such persons, although they may never have been stigmatized with the degrading appellation of—drunkard, are, often, so far debilitated, and disordered in mind, as to be mentally, as well as morally, incapacitated for receiving saving impressions, from the truths of religion. Still, their insanity is no valid excuse

for not yielding to the influence of the Gospel. It is the consequence of a wilful disregard to a wise and holy law; and hence, can neither prevent their condemnation, nor be pleaded in mitigation of punishment. Whether, then, we view our intemperance simply as an offence, on which sentence has been already passed, by the law of the Eternal Legislator—or, when compared with the idolatries of Paganism, as involving as great, if not a far greater amount of guilt and condemnation—or, as producing such disorder and weakness in the intellect, as, without a miracle, must prevent the truths of religion from enlightening the understanding, and purifying the heart, in short, whatever view we take of this peculiar form of idolatry, it is, obviously, as fatal to the souls of men, as the most horrid developments of heathen darkness, cruelty, and pollution.

Thus far we have considered the influence of intemperance on the spiritual condition of the intemperate themselves; but the combined wisdom of all hell has never invented a more formidable barrier, against the progress of truth and righteousness, among mankind at large, than this peculiar vice of the professed disciples of the Son of God.

At home, it is frustrating the labours of Sab-

bath school teachers, to an incalculable extent;* and by leading to the desecration of the day of the Lord, on the part of the manufacturers† and sellers of intoxicating drinks, and of those who

* The master of a village school, in the neighbourhood of London, on examining the names of 130 persons, living in different parts of the village, whose names appeared in the register of the school, ascertained that 91 were open drunkards, and that of the rest many were occasionally intemperate!—*Lond. Temp. Intell.* No. 6.

A respectable teacher of a Sabbath school near London, made inquiry relative to the character of the first 100 children admitted to the school. The character of only sixty-five could be ascertained, but of these thirty-eight had become confirmed drunkards! five had been transported! one had been the cause of his mother's death at a public-house! Of the others several had been occasionally drunk. Only two had joined a Christian society.—*Lond. Temp. Intell.* No. 15.

† At the very time that *pious* maltsters are praying, in their churches and chapels, that *God's kingdom may come, and that his will may be done on earth as in heaven*, they are helping to consign the souls of their servants to perdition, by employing them in making *malt*. On what Christian principle can this be justified? Not on the plea of *necessity*, since neither gin, nor malt liquor, is necessary for the health and happiness of man.

As to brewers and distillers, and the keepers of gin-shops—beer-shops—and public-houses—they are almost universally, Sabbath-breakers.

are tempted to spend their time in drinking them, it is rendering the public services of religion, to a vast portion of the community, as an idle or unprofitable tale.

Among *Pagans* and *Mohammedans*, the very name of *Christian* is associated with drunkenness, impiety, and every other form of evil ; and pious and devoted missionaries are mourning quite as much on account of the ruinous example of their Christian countrymen, as on account of the opposition, presented to their benevolent efforts, by the ignorance and superstitious prejudices of the heathen themselves.*

It seems as if Satan, when he saw that the power he had so long exercised over mankind, by means of the worship of imaginary gods, was about to be endangered, by the influence of the Gospel, directed all the energies of his mighty, but deceitful mind, to the invention of the drinking usages of Christian nations. These usages have but few parallels in the history of the entire heathen world, and have ever been the main sources of drunkenness, in every country, in which they have been known to exist.

* See appendix L.

V.

FIFTHLY. OUR IDOLATRY IS DISTINGUISHED BY THE NUMBER AND HEINOUSNESS OF THE CRIMES IT PRODUCES.

A Pagan is not, necessarily, a vicious, or immoral character, in the ordinary acceptation of the phrase ;—on the contrary, many of the heathen have displayed the utmost consistency of conduct, and amiability of temper, in all the social relationships they have sustained. We do not, indeed, look for *Christian excellencies*, where Christianity has never shed its hallowed and benignant influence ; but, it is certain, that the conduct of multitudes of the heathen, will be an everlasting reproach to many, who sustain the name of Christ, and who boast of their attachment to his cause.

It may be said, that the virtues of the heathen are not the natural fruits of their heathenism—that they are accidental rather than necessary. But admitting that heathenism is *only* evil, and that continually, as much may be said of intemperance, for it would be difficult to discover an individual, who had become confirmed in habits of drunkenness, to whom we could justly ascribe a solitary virtue !

Intemperance is, at once, the grave of virtue, and the hot-bed of every rank and obnoxious vice. It not only paralyses all that is good, but gives extraordinary vigour to all that is evil. It not only deadens every moral sensibility, but excites, into life and activity, every animal passion that is opposed to morality and human happiness.

The history of *crime* is little more than the history of intemperance; for, in all ages, and countries, in which it has prevailed, it has either been the chief exciting cause of evil actions, or has given to evil conduct a virulence and atrocity, of which it would otherwise have been destitute.

Our prisons, and penitentiaries, our convict-ships, and penal settlements, are little else than the receptacles of the miserable slaves, and victims of intemperance; but the number of our public criminals—of individuals, whose misconduct, arising out of their intemperance, has subjected them to the penalties of public law, and justice, bears but a small proportion to the number, who, although they have never appeared at the bar of their country, are an especial curse to their families, and an injurious incumbrance to the community to which they belong.

Most offences which are committed against the person, such as assaults, and murders, are com-

mitted at the instigation of strong drink ; and since the intemperate man has but little regard for his own property, it is no matter of astonishment, that such, as, through violence, or fraud, deprive their neighbour of his goods, should, in general, be found among those who haunt the tavern, the gin-shop, or the ale-house.*

Among some of the idolaters, of ancient times, there seems to have been a God recognized as the particular patron of particular vices, but the God, of Britain's idolatry, is entitled to the honour, of being the instigator, and patron of every crime, which can possibly deform, and degrade the human race, and diffuse, through all ranks of society, the elements of poverty, misery, and desolation. To such an awful extent do some of the votaries of our British Bacchus betake themselves, in crime, that the very heathen shudder at

* "The places of judicature which I have long held in this kingdom, have given me an opportunity to observe the original cause of most of the enormities, that have been committed for the space of near twenty years ; and by a due observation I have found, that if the murders and manslaughters, the burglaries and robberies, the riots and tumults, the adulteries, fornications, rapes, and other great enormities, that have happened in that time, were divided into five parts, four of them have been the issues and products of excessive drinking—of *tavern* or *ale-house* meetings."—*Judge Hale, Advice to his Grandchildren.*

their enormities, and congratulate themselves, that they have a religion which ensures to them a higher order of national morality.

We talk of the dark places of the earth being full of the habitations of *cruelty*, but where shall we find cruelty equal to what is daily, and hourly perpetrated, in every city, town, and village, of Christian and Protestant England, by the heartless and infuriated devotees of the drunken God, whom, as a nation, we so highly venerate.* We speak not of the self-inflicted torments of drunkards themselves,—we speak not of the physical sufferings, voluntarily submitted to, by many of the *moderate* drinkers of intoxicating drinks, but

* After each successive voyage, it is still more affectingly true, that “on coming to anchor, he (the sailor) exhibits the spectacle of a helpless victim, bound hand and foot, and passed from the ship to the crimp, and from the crimp to the long-room, and from the long-room to the brothel,” in which perhaps he ultimately finds his death—its guilty inmates terminating his career of impurity and impiety, by the introduction into his glass of some stupefying, deadly mixture! It is a *fact* which speaks as from the interior of hell itself, that in this manner three hundred and sixty-five seamen are *sacrificed* every year; and that the ‘*subjects*’ now procured for dissection at one of our metropolitan hospitals, are chiefly sailors!!”—*The Moral Condition and Claims of Sailors*. Published by the British and Foreign Sailors’ Society.

of the miseries which the intemperate, as *fathers*, and *husbands*, inflict on their wretched wives, and children, and, we wish we could not add, as *mothers*, on their own offspring.

We too often, indeed, meet with that morbid sensibility, which can weep, when hearing of the immolation of some Hindoo widow, while it has no tears, for the tens of thousands of mothers and children, in our own land, who are inhumanly tortured out of existence, to satisfy the ferocious cruelty of beings, who have sacrificed every feeling of humanity to their love of intoxicating drink. At this moment, there is reason to believe, that more sighs and groans are ascending to heaven, from those, in Great Britain, who are writhing with the mental and physical sufferings inflicted upon them, by such beings, than are uttered by all the victims of the superstitious cruelty of the most sanguinary of heathen nations.

We talk also of the *licentiousness* of the heathen ; but here again, we have but little reason to boast of our superiority in virtue. Ignorance and prejudice may induce us, with the Pharisee of old, to thank God we are not as other men ; but, it is a humiliating truth, that there are few countries, if any, either savage or civilized, with which we are at present acquainted, in which *systematic*

debauchery seems to be carried to a greater extent than in Britain.* Our sensualism may be somewhat more secret and refined, than what distinguishes some other nations ; but it is not less profligate, and extensive ; and the more the history of intemperance is examined, the more clearly we shall be able to trace, a vast proportion of our licentiousness, to this teeming parent of all iniquity.

Intoxicating liquors, *by their peculiar action on the animal constitution*, force the appetites into premature activity, and, by proportionally weakening the moral sense, become the producers of unhallowed lust ; and while we have been wondering at the precocious libertinism of all ranks

* "There are not less it appears than 80,000 females in London, receiving the wages of prostitution, and as many of the other sex, who have abandoned themselves to systematic debauchery. About 400 panders and procuresses live by inveigling girls, between the ages of eleven and fifteen years, for the purpose of prostitution. Within the last eight years, not less than 2,700 cases of disease, arising from prostitution, were admitted into three hospitals, in children between the ages of eleven and sixteen. It is computed that about 8,000 of these victims of pollution die annually ; and that the average length of life of such as are entirely devoted to prostitution, is about seven years."—*Rev. J. Harris's Christian Citizen* ; pp. 24 and 77.

of society, we have been busily employed in producing it, by giving our sanction to the habitual use of those drinks, which are as fuel to the fire of every sensual passion.

Until the entire current of human nature shall be changed, or religion shall become essentially different from what it ever has been, it will be no more possible for righteousness to flourish in a region, which is greatly infected with the use of intoxicating drinks, than for the tender productions of the torrid zone to vegetate amidst the snows of Greenland, or for health and energy to be realized beneath the blast of the Sirocco.

That Britain possesses religious advantages, whose value is past computation, must be admitted; but she has long been a nation, awfully distinguished by intemperate drinking, and hence, with all her advantages, she is but just beginning, in earnest, to engage in those efforts by which alone she can be raised to the honour and happiness of being a nation—holy unto the Lord.

We have thus far shown that intemperance contains within itself all the essential elements of idolatry; and that the intemperance of Britain, in particular, is distinguished by all the external characters, that have ever marked the most offensive forms of idolatry—in short, that it *is* idolatry,

as truly as the worship of Moloch, of Baal, or of Chemosh, is idolatry.

It is in vain to object, that we are nominally and professedly, a Christian people, and, therefore, cannot be justly accused as idolaters. The ancient Jews had not cast off the Jewish name, neither had they openly renounced their allegiance to Jehovah, as the God of their fathers, when they were charged, by their prophets, with committing idolatry, on "every high mountain, and under every green tree.* Self-righteousness may blind us, as it did the Pharisees of old, to our real condition. We may exclaim, "*the temple of the Lord, the temple of the Lord are we,*" but this, without altering our position, will only aggravate our guilt, by adding to it the sins of presumption and hypocrisy. We may allow our attention to be diverted from our own inconsistencies, by the claims of Hottentots and Indians, but what will it avail us in the last Great Day, to be able to say, "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils," if our own characters are unable to endure the scrutinizing eye of our Omniscient Judge! Instead of being welcomed as good and faithful servants, and commanded to enter into the joy of our Lord,

* Jer. iii. 6.

our portion would, doubtlessly, be with hypocrites, and self-deceivers, in the lake which burneth with unquenchable fire !

The great question, we should now be anxious to solve, is—what is the duty of the Christian Church, in connexion with this important subject ?

It cannot be doubted, that the Church of Christ is appointed to be the resolute antagonist of all that is evil, and the zealous conservator, and promoter of all that is good. To suppose, then, that she has no duties to perform, in reference to this matter, is to overlook her essential character, and to bring her down from the proud eminence of a watchful, and universal benefactress, to the low and worthless condition of an idle and unaffected spectator, of sins and miseries, which she is able, but unwilling to remove.

CHAP. IV.

The duties of the Christian Church in reference to the subject.

I.

HER FIRST DUTY IS TO AWAKE TO A JUST SENSE OF HER RESPONSIBILITIES IN CONNEXION WITH THE SUBJECT ITSELF.

The main-spring of Christian activity is love—and while the Great Teacher of the Church has taken care not to confine this sacred affection, in its relationship to man, within a narrower circle than that which comprehends the whole human family, he has also provided for its being exercised in every direction, in which it can possibly operate to the advantage of its objects.

*“But I say unto you love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.”** *“Do good unto all men,”†* and again, *“Thou shalt love thy neighbour as thyself,”‡* are commands at once so binding, and so comprehensive, as to leave us without excuse, for anything approaching to lukewarmness and inaction, when human happiness may be secured. But has it not been too much the practice to measure our duty, not by the com-

* Matt. v. 44. † Gal. vi 10. ‡ Matt. xix. 19.

prehensive rules, given for our direction by our Divine Master—not by the *spirit* which evidently pervades the entire code of Christian morality—but only by such *particular* and *pointed* precepts, as could not by any possibility be evaded? We may not, like the corrupt teachers of the Jewish Church, endeavour to make void the law, by our traditions, but, in too many instances, through the want of a Divine command, so *plain* as to be incapable of being perverted by sophistry, and so *direct*, as to admit of no evasion, we have shown our readiness to sacrifice everything, like *Christian consistency*, to our passions and interests. Had *slavery* been expressly condemned in the word of God—had its abominations not only been clearly pointed out, but described as abhorrent to the spirit of the Gospel—in short, had there been a *command* given to the Christian Church, and recorded in the sacred statute book, rendering it obligatory on every disciple of the Son of God, to oppose slavery, under every form, and to the utmost of his power, can it be supposed, that this enormous evil, would ever have found abettors among persons calling themselves Christians?

“*All things*,” said our Lord, “*whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets.*”* One would

* Matt. vii. 12.

naturally suppose, that this command would have been sufficient to have induced every Christian professor, long ago, to assume an attitude of the most determined resistance, to everything like slavery; and, yet, for many years, after Clarkson and Wilberforce had become the champions of Negro emancipation, the great majority of British Christians were, comparatively, unaffected, either by the sufferings of the Negroes themselves, or by the benevolent example of those zealous and devoted men. Nay, there were many, who pleaded, that slavery involved no violation of Christian consistency, because it involved no breach of a clearly expressed precept, bearing directly on the subject; and, when the cruelties inflicted upon our brethren, in bonds, were alluded to, we were told, that these were merely the *abuses* of the thing, and ought not to be alleged against the thing itself. Even Abraham, under the Old Testament dispensation, and Philemon under the New, it was said, were slaveholders; and thus, the Word of God was declared to be in favour of a system, which was most awfully demonstrative of the selfishness, the tyranny, and cruelty of man.

In the United States, there are still some hundreds of thousands of men, of *high* Christian profession, who not only tolerate slavery, but who

contend manfully on its behalf, and denounce others, who would deprive them of their slaves, as fanatics, madmen, and robbers!* But what, it may be asked, has this to do with the question under consideration? We reply, "much every way." Although there is no direct command, in the Scriptures, binding us to compassionate the condition of the *drunkard*, or to make *especial* efforts for the destruction of intemperance, still, while drunkenness abounds, and while its *causes* are

* It appears to the writer, that the *Temperance question* occupies a position, at the present moment, in this country, very similar to that occupied by the slavery question, in the Southern States of North America; excepting, that the authority of the *law* being much more easily enforced, in this country, than in those States, it is not possible for the opponents of the *Temperance men* to manifest their hostility, with impunity, in the same outrageous manner, in which the "*abolitionists*" are sometimes treated. Like slavery abolition, the cause of *true temperance* has to oppose itself to a most powerful array of deeply-rooted *prejudices*, of long established *habits*, of real *interests*, and imaginary *rights*; and above all, it has to contend against the opinions and example of men, who stand high in the Christian church, either as ministers, elders, or private professors. As, in America, there are many slave-holding pastors and deacons, so, in Great Britain, there are many such individuals, who both love strong drink, and are deeply interested in "the traffic" by which intemperance is maintained.

capable of being removed, we cannot help thinking, that it is quite as much a matter of *Christian obligation*, to make the unhappy victims of intemperance, the objects of our sympathising, and benevolent concern, and to aim at the removal of those causes, as it is to engage in any undertaking, suggested by the holy, and benevolent spirit of the Gospel.

If we view intemperance as a form of *slavery*, it is impossible to imagine a bondage more degrading, or which can involve a greater amount of suffering. Its horrors were never equalled by those of the "middle passage;" nor by the most painful inflictions, endured by the Negro, when toiling beneath a scorching sun, and writhing under the lash of the most heartless of oppressors! The fetters of the slave may have eaten into his body, but they have never reached his soul,—while intemperance is the entire subjection of a man's rational and immortal nature, to a most foul and tyrannic appetite.

For the sake of eight hundred thousand Negro slaves, *whom they never saw*, many of the holiest men were content to toil, year after year, against *ignorance*, and *prejudice*, and *interest*, and *the love of ease*, until their efforts were crowned with the most glorious success. Shall the Christian church, then, be indifferent to the wants of the six hun-

dred thousand British drunkards, who are living around her, and within the sound of her voice ; and of the far greater number, who are fast preparing, through the deceitful and mighty influence of strong drink, to plunge themselves into the same condition of sin and wretchedness.

If we view intemperance as a form of *idolatry*, shall we not be justly chargeable, with the most grievous practical inconsistency, if, while regardless of those, who, at home, are under its destructive influence, we are found exhausting our energies and resources, in attempting to accomplish the conversion of the heathen in distant lands ?*

“ *He that is not with me,*” said Christ, “ *is against me.*” If there be any meaning in these words, they seem to imply, that, not to be found in a state of opposition to the causes of human guilt and suffering, is to be ranged on the side of iniquity, and to be accessory in the production of evil. To do *nothing* in a *good* cause, in which we are capable of doing *anything*, is to hide our Lord’s talent in the earth, and to become subject to the

* The writer is far from wishing that a single farthing should be abstracted from the Missionary cause ; or that a single labourer should be withdrawn from the Missionary field. He is only anxious that the Church, *at home*, may be more zealous, and self-denying, in order that the church, *abroad*, may be more rapidly extended.

condemnation of the unfaithful, and unprofitable servant. A *negative* character can have no place among the true followers of One, who went about, continually *doing good*; and who has made the imitation of his own example a test of true discipleship—an indispensable condition of enjoying his favour, and everlasting life.*

Owing indeed, to our limited powers, and opportunities for usefulness, we are incapable of, personally, engaging in every enterprise, by which the happiness of the world may be promoted; and are equally incapable of accomplishing more than a very limited amount of good, when most actively and benevolently employed; but no sooner is a new sphere of labour opened to the Christian, in which he may either advance the glory of God, or the welfare of man, than he is bound by the most solemn and weighty obligations, *at once*, to take possession of it, believing that his efforts, therein, will “not be in vain in the Lord.”†

It was thus, the *fathers* of our Missionary and Bible Societies acted. They did not make the conduct of their predecessors their rule of action. They did not search the Scriptures for arguments,

* Matt. xxv. 41-46.

† “To him that knoweth to do good, and doeth it not, to him it is *sin*.” James iv. 17.

by which they might excuse themselves, for remaining indifferent to the claims of a perishing world. They did not plead, that as they had received no *direct* precepts upon the subject, the establishment of such Societies was no part of Christian duty or obligation. They saw that multitudes, around them, were in the darkness of spiritual death; and they also saw, that the Christian church possessed the means of conveying, to some, the light of life. This was sufficient to produce such an awakening sense of responsibility, as prevented them from being any longer at ease in Zion; and which, at length, has caused them to be numbered amongst the most devoted, and honoured benefactors of the human race.

In the alarming *extent* of our national intemperance—in the deep-rooted, and fondly-cherished *customs* which have produced it—in the tremendous amount of *injury* it is continually inflicting, on all our *domestic, commercial, and political* relations—and, especially, *in the fact*, that, while it is, yearly, *destroying the souls and bodies of forty thousands of our countrymen*, it is mainly helping to keep millions more in a state of ignorance, infidelity, and sin, surely there is enough to awaken every Christian professor, to serious reflection, and to convince us, that if there be a cause which has a claim on our benevolence and zeal,

it is that, which aims at nothing short of the *annihilation* of the evil.

For the guilt and misery which intemperance produces, there is, happily, an immediate, and efficient remedy. This evil is the *unnatural* fruit of a tree, which may be not merely hewn down, but entirely eradicated. It is the effect of a cause which is capable of being removed, and, on this account, a fearful responsibility rests upon the Christian church.* Let her, then, at once, begin to act consistently with her character; and by her well-directed, and self-denying efforts to put away both the *practice* and *causes* of intemperance, let her demonstrate, that she is indeed composed of "*a peculiar people, zealous of good works.*"

In the language of a justly popular writer, "the Christian church should be the nursery and school of all practical excellence; capable of supplying the world with the noblest specimens of wisdom and virtue, for filling offices of utility and trust. Like a city set upon a hill, it should be conspicuous from afar—that all might know

* The cause of drunkenness is the drinking of intoxicating liquor, *as a beverage*; the remedy for the evil is Total Abstinence from such liquor; and for proof that this remedy is as *practicable*, as it is *efficient*, see appendix, M.

where to look for " whatsoever things are honest, lovely, and of good report." "Not only is Christianity compatible with the discharge of civil or social duties, it will not absolve us from them—will not allow us to be idle spectators on the great theatre of life. Destroying every selfish passion, it teaches us to consider ourselves as parts of a great community, and consecrates every talent to the public good."*

II.

HAVING BEEN BROUGHT TO A JUST SENSE OF RESPONSIBILITY, IN CONNEXION WITH THE SUBJECT, IT NEXT BECOMES THE DUTY OF THE CHURCH, TO FREE HERSELF FROM THE INFLUENCE OF THIS IDOLATRY.

To be anxious that others may be led forward in the path of truth and holiness, is, without doubt, an important part of Christian obligation ; but when there is an appearance of such anxiety, without a corresponding desire on behalf of our own spiritual improvement, we bring our pretensions into suspicion, and afford just ground for the conclusion, that our zeal is not produced by the love of God and man, but by some feeling of *mere selfishness*, or other equally unworthy motive.

* Christian Citizen, pp. 4, 5.

A man who knows that he is not what he ought to be, in order that *conscience* may let him more quietly pursue his unrighteous course, is sometimes found to set himself very diligently about correcting his neighbours. In the same way, a thief, as a sort of *quietus* to his conscience, will sometimes give a portion of his ill-gotten treasure, to relieve the distress of some real object of charity; and, from an equally defective principle, it is to be feared, that many are induced to support, our various religious institutions. By doing so they are flattered into the *conceit*, that they are really anxious for the conversion of the world; which is a source of self-satisfaction, procured with infinitely less trouble, than it would cost them to overcome the weakest of their evil passions, or to sacrifice the least cherished of their animal gratifications. "*First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye,*"* is the imperative, and reasonable injunction of the Divine Legislator; and unless his church is as much in earnest to free *herself* from the influence of that idolatry, which is the national sin of Britain, as she is to convert the Pagan world, to the faith of the Gospel, she will be justly chargeable, not merely with *inconsistency*,

* Matt. vii. 5.

but with something like the guilt of Achan, who, through retaining the "accursed thing," brought defeat and misery into the camp of Israel.*

But is there sufficient reason to charge the church herself, with being infected with the Idolatry of Intemperance? Let us *solemnly* and *candidly* examine this matter.

First. *Is she not proved to be herein guilty, by the number of her members who become actual drunkards?*

This remark does not apply, solely, to those corrupt portions of the church, in which Christian discipline is but a name, but to its very purest sections. Let the records of every Christian denomination be but carefully examined, and it will soon be found, that *actual drunkenness* has done more to bring upon them disgrace, and to thin their numbers, than all other causes put together. As of old, so also in our own times, even "the prophet and the priest have erred through wine, and through strong drink have gone out of the way;" while many a private member, after a few years of doubtful profession, has so far yielded to the love of strong drink, as entirely to sink the character of the Christian, in that of the *worldling*, if not of the *sot*!

To the mind that has been truly awakened, in

* Joshua, chap. vii.

connexion with this subject, nothing can be more affecting than the thought, that thousands, who, at one time, appeared to be earnestly pressing "toward the mark, for the prize of the high calling," have been beguiled, from their honourable and useful career, by the infatuating influence of intoxicating liquor, and have, at length, settled down among the throng of despised, and miserable, and hopeless inebriates.*

* The writer has now had nearly twenty years' experience in the ministry, and the result of his observations and inquiries is the firm conviction, that full *five-sixths* of the cases, in which Christian professors have either been expelled from Christian communion, or have been *obliged* to withdraw from it, have been cases of intemperance. This vice has long been the *chronic disease* of the church, while it has been to the world, a wide-spreading and devouring pestilence, that has spared neither age, nor sex, nor rank.

What says the devoted Richard Knill on this subject? "That nearly all the blemishes which have been found on the characters of ministers, for the last fifty years, have arisen, directly, or indirectly, from the free use of intoxicating liquors."

Within the last few days, the writer has been deeply grieved, to hear of the fall of a once highly respected, and influential pastor of an independent church, by the same fatal cause. And who were the men that mainly contributed to his ruin? The *respectable* members of his church and congregation; who, from being his tempters, became his *accusers* and *tormentors*?

Now, as intemperate drinking must necessarily precede actual drunkenness, even supposing that the church should expel from her communion every drunkard, as soon as detected, it is certain, that she must have been greatly infected with *the guilt of intemperate drinking*; for, otherwise, so many of her members could never have become guilty of actual inebriety.

The process by which drunkards are produced, even among those who have never professed, nor felt any attachment to religious truth, is, in most cases, exceedingly gradual; not only from the period when the first drop of intoxicating liquor is tasted, to the period, when that kind of unnatural excitement, or mental delirium, which approximates to what is usually called drunkenness, is, for the first time, willingly indulged in, but, also, through all the successive stages of the drunkard's progress. To suppose, then, that religious professors plunge, at once, from perfect sobriety, into perfect drunkenness, is altogether absurd; and, consequently, there must have been a vast amount of intemperate drinking, in the purest Christian communities, to produce that large amount of open intoxication, by which the honour of Christianity has been tarnished, and its strength impaired. In other words, the church herself must have been, and there is reason to

fear, still is, extensively infected with the Idolatry of Intemperance.

Secondly. *She is proved to be herein guilty, by the tardiness with which she exercises her discipline upon those of her members, who may be found guilty of this offence.*

Should the member of a Christian society be detected in the act of *stealing* some trifling article from a fellow-member, what an outcry would be immediately raised against the offender. The whole community would be in commotion, and his *excision* would be speedily resolved on. Should the sin of *adultery* be but suspected to exist, what careful inquiries would be made into the grounds of the suspicion; and what godly indignation would be manifested against the transgressor, should the suspicion be confirmed. But how different is the procedure in reference to *intemperate drinking*; and yet, what sin is more awfully denounced in the sacred Scriptures? "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink,"* is only one of the many denunciations, contained in the Word of God, against intemperate drinkers; but, hitherto, so low has been the sentiment of the church, upon this subject, that her very office-bearers may be known to "sit long at the wine,"

* Isaiah v. 22.

and, to decorate their tables with the deadliest of intoxicating poisons, and *habitually* to indulge themselves in the use of them, and no warnings shall be given, no reproofs shall be uttered, so long as they appear to be possessed of sufficient self-control, to be able to observe the decencies, and to discharge the common duties of civil life. To avoid *the appearance of evil* appears to be no part of Christian duty, in reference to the sin of Intemperance; but, although there is but a hair's breadth, between actual drunkenness, and the ultimate stage in what has been considered the path of moderate drinking, Christian professors have been allowed, without reproach, to proceed so far as to *touch that very line*; and, in some instances, have been permitted, while doing so, to retain the highest honours which the church has the power to confer. In some circles, the mere sight of a *pack of cards* has been almost sufficient to produce a thrill of pious horror; while, in those circles, it has been thought no violation of Christian consistency, to sit, hour after hour, around a table, covered with all kinds of intoxicating drink; and, to continue sipping the delicious poison, until, under its sensualising influence, all rational and improving converse has given place to what has been no better than profane jesting, or childish merriment.

It is not denied, that, in some Christian communities, when cases of intemperance have occurred, of so flagrant a character, as to force themselves upon public notice, the discipline of the church has been summoned to punish the transgressors ; but any degree of inebriety short of that, which admits of no palliation, nor concealment, is usually treated, as the unintentional result of *mere human infirmity*, rather than as a criminal violation of clearly expressed law, or as a serious offence against the claims of Christian holiness.

The truth is, we may surround ourselves with all the emblems of this idolatry—we may devote our money, most profusely, to uphold the authority of the drunken god—we may even pour forth the most extravagant libations to his honour, and all shall be considered as affording no just ground of exclusion from Christian privileges, so long as we take no part in those *orgies*, which delight the more devoted and enthusiastic of his worshippers.

Thirdly. *The general drinking customs of religious professors prove, that the infection of this evil has widely spread itself through the church.*

Through *ignorance* of their true nature, a Christian may use intoxicating liquors, for the purpose of quenching thirst, or of promoting his

health and strength, though, in reality, they may produce entirely contrary effects. When thus *ignorantly* made use of, we are far from charging *guilt* upon the individuals who may so employ them : but how small a quantity of such liquors is thus consumed, compared with what is taken for mere self-indulgence, and unnatural excitement !

The ordinary drinking usages of religious society differ very little from those of the irreligious. The church, in common with the world, has long adopted the irrational and dangerous custom, of connecting the use of strong drinks, with all the courtesies, and important circumstances of life. To say nothing of the practice of celebrating every joyous *domestic* event, by consuming an extra quantity of intoxicating liquor, it is a well-known fact, that even the respectable *female* members of Christian societies, who would shudder at the thought of giving any direct support to the cause of intemperance, will, nevertheless, partake of the strong-brandied wines of Spain and Portugal, during their morning visits, to each other, and thus become subject to such a state of animal excitement, as is not merely detrimental to purity of thought, and feeling, but absolutely destructive to the growth of Christian graces !

At *dinner parties*, among those whose circumstances enable them to procure such means of self-indulgence, not content with *malt liquors*, whose strength is almost equal to that of unadulterated wines,* a variety of other intoxicating drinks must be introduced ; and many a precious hour must be devoted to the drinking, and commending of articles, which but for ignorance, and sensuality, would, long ago, have been universally denounced, as the greatest destroyers of all good, and the most powerful incentives to all evil.

Even the *religious meetings*, of those who minister in holy things, have been too generally desecrated by the presence of strong drinks. At the *laying of the foundation stone* of a sanctuary, for that Being, who has made it our duty, and the source of our greatest happiness to subject our animal nature to that which is rational and spiritual—at the *dedication* of such a sanctuary, when erected—at the public appointment, or *setting apart* of an individual to the ministerial or pastoral office—in short, on almost every extraordinary occasion, when the ministers of Christ have been

* See Brande's chemical analysis of alcoholic liquors : from which it appears, that *ale* contains as much alcohol as *hock*, nearly as much as *tokay*, and, within two or three parts out of a hundred, as much as *many of the wines of France*.

assembled, the introduction of strong drinks has brought them down, from the position of severe, and self-denying reprovers of the vain, and luxurious, to that of self-indulgent imitators of a sensual, and an effeminate generation.

It can never be pleaded, that the drinking of wines, whose potency is nearly equal to half the strength of ardent spirits,* is in any way necessary to the health of men, whose occupations rather demand a *mild*, and *tranquillizing* diet, than one of an exciting and inflammatory character. A desire to experience that particular kind of *stimulation*, the excess of which is actual drunkenness, is, without doubt, the prevailing reason, by which both the church and the world have been influenced, in using intoxicating drinks; and hence, they have become the object of attachment, and have had a value impressed upon them, in proportion as they have been found possessed of stimulative power.†

* Brandy contains 53.39 parts out of the 100 of alcohol: Hollands, 51.60.: Port, 23.48.: Madeira, 24.42.: Marsala, 25.87.: and Sherry, 19.83.—*Brande's Chem. Anal.*

† The argument, founded on the fact, that the ancient Jews occasionally drank the pure juice of the grape, when advanced in favour of the strong-brandied wines, in use in this country, is one of the strangest perversions of reasoning imaginable. It is in fact saying, that because they

Fourthly. *The amount expended by the church, in intoxicating liquors, compared with what she devotes to the cause of Christ, proves her to be infected with the Idolatry of Intemperance.*

Here it must be observed, that the church has nothing she can call her own. Her very existence is the result of pure benevolence, and unmerited mercy, on the part of her glorious Head and Redeemer. In addition to this, she has been redeemed, regenerated, and sanctified, in order that she may become the means of bringing a lost world to a participation of her own invaluable rights and privileges. "*Ye are bought with à price;*" says the Apostle, *therefore glorify God in your body and in your spirit which are God's.*"* And we read, that "*Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself, a peculiar people, zealous of good works.*"†

Now, we do not complain, that the church has done nothing, in the way of advancing the cause of Christ. We do not complain, that she has drank *wine*, we may lawfully and consistently drink what is *not wine*. If the liquors called port, sherry, &c., must be drunk, let them be used for their *own* specific qualities; but let them not be compared with the wines spoken of, with approbation, by holy and inspired men; nor even with the wines now in use in wine-drinking countries. See appendix F.

* 1 Cor. vi. 20.

† Tit. ii. 14.

been wholly indifferent to that great duty which has been imposed upon her, namely, the duty of securing to the world the greatest amount of happiness, she has it in her power to bestow; but we do say, that that proportion of her property, which she devotes to works of Christian benevolence, is but *a worthless fraction*, compared with what she expends, in sanctioning the unnecessary use of intoxicating drinks. It is no uncommon thing, for more money to be expended, on the wine and spirits, consumed in one day, at the dinner-table of a religious professor, than is given, by the same individual, in a whole year, for the support of all the institutions, by which the church is carrying on her aggressive warfare, against human misery, and guilt! To obtain money, even in *pence*, and *sixpences*, for the most holy enterprises, it is requisite that the pleading eloquence of the most popular advocates should be secured; and that various contrivances should be set on foot, by which that, which cordial and spontaneous liberality ought to bestow, may be obtained through some far less worthy motive.

The *brewer*, and the *wine* and *spirit merchant*, have no such difficulties to contend with, in disposing of their intoxicating liquors, in exchange for the silver, and the gold, with which God has entrusted his church, for his own glory, as the

conductors of every religious institution have to surmount, in sustaining those efforts, by which we believe the salvation of the world is to be secured.

We justly regard our Bible and Missionary Societies, as constituting the brightest evidences of the church's liberality and zeal; but after the almost innumerable *sermons*, and *speeches*, which are delivered for the purpose of exciting our benevolent feelings, on behalf of those Societies, and after the most indefatigable exertions of some thousands of collectors, with their *cards*, and *boxes*, and *bazaars*, the amount raised for their support, is little better than a splendid exhibition of the church's *covetousness*, when compared with what she expends, in gratifying an *unnatural*, and *dangerous* appetite, for intoxicating drinks.*

Not more than half a million sterling, per annum, is contributed to the support of all the religious institutions of the present day, which are designed to make an aggressive movement upon the empire of darkness and of sin. This is about a *sixth* part of what the inhabitants of

* In the year 1830, the aggregate sum given to all the religious institutions put together, averaged but sixpence a year, for each individual! The bare duties on British and foreign spirits amounted to *thirteen times as much!*"—*Rev. E. Bickersteth.*

London expend in gin—a *sixteenth* of what Ireland expends in *whiskey*; and not more than *half* of what the inhabitants of Edinburgh, Glasgow, and Greenock, alone, devote to the same body and soul destroying poison!

There is not a more important institution than the Religious Tract Society; nor one which has been more honoured by God, as a means of blessing the inhabitants of both this, and other countries. There is hardly a cottage in the land, in which may not be found some traces of its beneficial influence: but, during the last year, the *free* contributions to this Society, amounted to a little more than half the sum, which is sometimes expended, in the *fitting up* and *embellishments* of a single gin-palace.*

The Home Missionary Society is intended to furnish the destitute, or ill-supplied towns and villages of England, with that religious instruction, without which a nation can be neither happy, nor truly powerful, and hence it has peculiar claims on the *Christian patriot*. But how have these claims been met? During the year, ending in April 1838, the amount, contributed to its support, did not reach *six thousand pounds*, exclusive of legacies. The writer is much mis-

* Exclusive of legacies the sum contributed was £5,741. 4s. 6d.

taken, if there are not many congregations, in London, which, singly, spend a far larger sum in intoxicating drinks.

We are told, that, in London, "640,000 persons are criminally and totally neglecting public worship; living entirely without God, and without Christ!"* This state of practical heathenism is mainly owing to the want of churches and chapels, and of a suitable Gospel ministry, and not to the want of ability, on the part of professing Christians, to supply the deficiency. To say nothing of churchmen, who are by far the wealthiest part of the community, and whose expenditure on luxuries, is, generally, in proportion to their wealth, there are, at least, a hundred congregations of dissenters, in and about London, every one of which, annually expends, in intoxicating liquor, more than would erect a commodious and substantial sanctuary.†

* *Sermon by the Rev. R. Ainslie.*

† Chapels	hearers		£	
20 containing	2,000	capable of	4,000	} each.
20	1,500	raising	3,000	
20	1,000	2,000	
20	800	1,600	
20	600	1,200	

This calculation supposes, that each individual takes but a little more than half a pint of strong beer a day, to say nothing of *wine* and *spirits*.

Could it be shown, that the *good*, arising from the consumption of intoxicating liquors, in any important degree, counterbalanced the ills they produce — could it be demonstrated that they were necessary to health, strength, and happiness, —or that the use of them had a tendency to *refine* mankind, and, like many other articles, which may be dispensed with, to give profitable employment to the industrious classes, there would be some excuse for maintaining the present drinking customs, of even the religious part of the community; but since the contrary of all this can easily be proved, the church must remain chargeable, with nothing short of an idolatrous attachment to those liquors, so long as she shall continue to give in exchange for them, that wealth, which might be employed in promoting the salvation of sinners, and, in securing fresh honours to her beneficent and Almighty Sovereign.

Fifthly. *The too prevalent custom of keeping the wine and the spirit bottle, for the use of ministers, in her places of public worship, affords further proof, that the church is infected with this Idolatry.*

Ignorance of the true nature of intoxicating drinks, has, no doubt, had something to do with establishing this custom: but, unless a desire for the unnatural excitement they produce, had

helped to maintain it, it is but doing homage to *common sense*, to suppose, that it would long ago have been universally discontinued.

The priests of the Jewish dispensation were expressly forbidden to drink either *wine*, or *strong drink*, when about to engage in the services of their religion; on what principle, then, can the ministers of *Christ* be justified, in taking intoxicating liquors, when about to perform their high and holy duties?

It cannot be denied, that the prohibition, thus laid upon the Aaronic priests, was dictated with a perfect knowledge of the wants of the human constitution, and of the true nature, and tendency of the drinks which were prohibited. It was given, that the thoughts and feelings of those servants of the Lord, might be such as not to incapacitate them for duly performing the offices of their sacred and responsible calling. "*And the Lord spake unto Aaron, saying, do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute for ever, throughout your generations: And that ye may put difference between holy and unholy, and between unclean and clean; And that ye may teach the children of Israel all the statutes, which the Lord hath spoken unto them by the hand of Moses.*"—Lev. x. 8-11.

Were the religion of Jesus Christ of a less spiritual character than that which was given by Moses—did the substance possess less sacredness than the shadow, the argument, founded on the prohibition alluded to, when brought against the custom of drinking ardent spirits, and brandied wines, before entering the pulpit of a Christian sanctuary, might be supposed to be somewhat defective; but what is Christianity, but the highly finished—the absolutely perfect exhibition of all that is pure in morals, and spiritual in Divine doctrine? Does it not then, involve the most palpable absurdity, or the grossest violation of Christian consistency, to prepare ourselves for discussing the sublime doctrines, and for enforcing the sacred precepts of the Gospel, by drinking liquors, whose tendency may be to excite the *imagination*, and to give activity to the *sensual passions*, but which have never, yet, *improved* the *judgment* of any man, nor given life and motion to one *pure* and *devout* affection.

The individual who really *needs* the exciting power of strong drink, to enable him to infuse warmth and life into his ministrations, is totally unfit for his office. He may be a *good man*, inasmuch as his defects may consist of such constitutional infirmities, as religion does not remove; but he is unfit to be the public and faithful re-

prover of *vice* and *folly*, and the laborious and consistent promoter of vital godliness, among "a crooked, and perverse generation."

The practice, however, of taking intoxicating liquors, before engaging in their public work, is not so common, on the part of the ministers of religion, as that of taking them at the close of their labours; and the latter practice, it must be admitted, is not so reprehensive, in a *moral* point of view, as the former; though *physically* considered, it is equally injurious, if not more so.* So far from the human body being benefited by a glass of spirits and water, or by a glass, or two, of the *brandied compounds*, which now go by the names of *port* and *sherry*, immediately after it has been subject to an unusual degree of excitement, com-

* Since these pages have been going through the press, the writer has seen an excellent letter, by a respectable surgeon of Nottingham, on this very question. It is contained in the Lond. Temp. Intel. for July the 21st, 1838, and is well worthy the attention of ministers.—"Reason," says the author, "will not sanction the practice; it is unphilosophical and injurious to the body. The venerable John Wesley saw this, and Mrs. Fletcher, of Madeley, met with a smart reproof when she offered wine to one of his ministers, after preaching. "What!" said he, "madam, do you intend to kill my preachers?" Mrs. Fletcher, in great surprise, asked Mr. Wesley what she might give them. "O," said he, "give them a piece of candied peel!"

~~men~~ *sense*, if freed from the domination of habit and appetite, would pronounce, that it must be entirely otherwise. When the brain is feverish, and the nerves are unnaturally stimulated, what can be more preposterous, than to give the patient a dose of alcohol? Should such a mode of treatment not, at once, destroy life, it must necessarily retard recovery, and become a source of weakness and suffering.*

From the frequency with which Paul's advice to

* "Does a healthy labouring man need alcohol? No more than he does arsenic, corrosive sublimate, or opium. It has been proved a thousand times, that more labour can be accomplished in a month, or a year, under the influence of simple nourishing food, and unstimulating drink, than through the aid of alcohol."—*President of the Med. Soc. of the West. Dis. of New Hampshire, U. S.*

"I have often seen men stretched on a bed of fever, who, to all human appearance, might be raised up as well as not, were it not for that state of the system, which daily temperate drinking produces; who now, in spite of all that can be done, sink down and die."—*Test of a Phys. Perm. Temp. Doc. Vol. I. p. 43.*

There is a complaint very prevalent among ministers of the Gospel, called *Mondayishness*. Query. Is not this complaint to be attributed more to the influence of alcohol, than of the Sabbath-day exertions? The writer, speaking from experience, believes that it is.—*See a Letter to Ministers, by the Rev. R. Knill. Published by Pasco.*

Timothy is quoted, in favour of wine-drinking customs, and particularly of those now under consideration, one would suppose that there was something, in that advice, which, really, gave a sanction to the practices which have been censured. But can it reasonably be inferred, because the Apostle believed, that Timothy might be benefited by the medicinal virtues of *a little wine*, that we, while wholly free from Timothy's peculiar infirmities, are acting either wisely, or piously, in drinking ardent spirits, and brandied compounds, which, in all probability, no more resemble the wine, recommended by the Apostle, than that mild and nutritious beverage, called *barley-water*, resembles the fiery poison, called *gin*, or *whiskey*!

Of the *quality* of the wine, recommended to Timothy, we know nothing; and we know as little of the *quantity* which the Apostle believed might be taken with advantage. We are also in the dark respecting the *complaint* for which it was recommended—consequently, the advice of the Apostle is of no service to either side of the question. It simply proves, that Timothy was a water drinker;*

* Water is, without doubt, the *natural drink* of all animated beings, with which we are acquainted; and the most wholesome of all other beverages are indebted chiefly to water for their usefulness. But as there are cases of disease, in which it would be dangerous to make use of the

and that the Apostle thought *he* would be benefited by substituting a *little* wine.

That the church has so long tolerated these injurious customs—injurious both to those who practise them, and to others, by the force of example, is a humiliating proof, either of our want of that knowledge, which our education* ought to have supplied, or of our subjection to a vitiated and dangerous appetite. But it is not too late to free herself from these tokens of our nation's

most nutritious food, so there may be cases, in which some other drinks may be preferable to pure water. See appendix N.

* The education of all classes, has, hitherto, been miserably defective, upon all subjects connected with physical and mental health. In our elementary schools, boys and girls are taught scraps of Latin, Greek, and French, and to talk about the sun, the moon, and the stars, while they are left in utter ignorance of the most important organs of their own bodies, and of the means necessary to preserve life, health, and vigour. They know, indeed, that they have *stomachs*, and they seem to think they were sent into the world, chiefly, for the purpose of filling them, with all sorts of things that are pleasing to the palate. The case is no better in our higher schools and colleges. We are left, from our very infancy, to suffer from the violation of the laws of our nature, and after being preyed upon for years, by self-interested quacks, we perish, prematurely, by diseases, which a little *common sense* instruction might have prevented.

idolatry; and it is hoped, that the day is not far distant, when she will cease to give her sanction to any of the artificial drinking usages of the world; and, particularly, when she will no longer permit her sanctuaries to be polluted by the presence of strong drinks—of those powerful incentives to the very greatest of the numerous evils, which it ought to be her constant object to remove.

Sixthly. *The church is proved to be greatly under the influence of this Idolatry, by the fact, that very many of her most influential members are devoted to "the traffic" in intoxicating liquors.*

It is by the manufacture and sale of those very drinks, which are spreading around us disease, and crime, and poverty, and death, and which, every year, are consigning thousands upon thousands of immortal souls to the deepest shades of eternal perdition, that the church, to a great extent, has been enabled to clothe herself "in purple and fine linen," and to ride upon "the high places of the earth."

It is admitted, that, occasionally, true piety and benevolence are found associated with this demoralizing traffic. It has been under the mistaken notion, that they were assisting to furnish society with a necessary, and wholesome beverage, that the maltster and brewer have been lending them-

selves to the work of destroying "the good creatures of God," and of dealing out one of the most prolific sources of personal, domestic, and national misery.* If, however, *ignorance* may help to lessen their criminality, it must not be forgotten, that it does not render their occupation the less *immoral*.† It is in *ignorance*, that the Pagan mother sacrifices the life of her infant, with her own hands: still, her act is no less an act of murder, than if perpetrated to gratify a revengeful, instead of a superstitious feeling. The law of God says, "Thou shalt not kill." This law she has violated, and the violation of it constitutes her a murderer. We do not pronounce on *the amount of guilt* which attaches to her conduct; we leave this to Him, "who searches the hearts, and tries the reins of the children of men."

But while *ignorance* of the true nature of the drinks they are employed in manufacturing, may be pleaded on behalf of a few who are engaged

* Beer-drinking is the great source of drunkenness in England, and produces in the aggregate, a greater amount of disease, poverty, and crime, than is produced by spirit-drinking. Nothing, then, can be advanced against the spirit traffic, which does not equally apply to the beer traffic.

† See Appendix O.

in the malt-liquor traffic, it cannot be doubted, that the great majority of the traffickers in strong drinks, who are to be found within the pale of the church, are knowingly, and willingly, the instruments of producing intemperance, and all the evils resulting from it.

Many brewers, who are high in reputation, as religious professors,* are the owners of public-

* The Treasurer of a religious society formed, for the avowed purpose of supplying the more ignorant and depraved of the inhabitants of London with Christian instruction, is one of the most extensive dealers in public-houses in the metropolis; and his drays are to be seen, in all directions, supplying the drink, which is making criminals and beggars, and destroying the souls and bodies of the very individuals, for whose welfare he professes to be anxious.

From a speech which this gentleman delivered, at the Annual Meeting of the City Mission, in 1836, it appears, that he had caused to be investigated a certain district, whose length was about a mile, and whose breadth was a quarter of a mile, and that he had discovered it to contain "60,000 persons without any religious superintendence whatever."—*Notes to the Christian Cit.* p. 101. In this district, however, there are not wanting a goodly number of public-houses, which are scenes of riot and excess, and which are carefully *superintended* by his own servants and dependents.

It is not intended to call in question the piety of this individual. This is a subject to which, in all probability, his attention has never yet been directed. But he may be

houses, and beer-shops, which they well know are the resorts of the most vicious, and abandoned parts of the community—which they well know are scenes of riot, and debauchery, blasphemy, and excess. These individuals do not, indeed, with their own hands, *put their bottle to the drunkard, that they may make him drunk, and look upon his nakedness*, but they send their intoxicating liquors to those who they well know will do all this; and they have the *consciousness*, that they themselves are supported, if not enriched, by a process, which is producing a fearful aggregate of disease, and sin, of misery, and death.

It forms no excuse for such persons to say, they have no *wish* that drunkenness, and its attendant evils should result from the drinking of their liquors. Were a gunsmith to sell a pistol to an individual knowing it was for the purpose of committing suicide, the whole Christian community would be unanimous in its condemnation of such an act; and would regard the plea, that

fairly asked, whether the few pounds he devotes to the support of the London City Mission, bear any proportion to the amount of vice and misery, resulting from that mighty stream of intoxicating liquors, which is constantly proceeding from his own brewery? and whether the efforts of the Society he supports, are not rendered comparatively fruitless, by the demoralizing influence of his own traffic?

the gunsmith had no *wish* that the pistol should be so employed, as most absurd and hypocritical. The truth is, these men have the power to prevent a vast amount of intemperance, which they rarely, if ever, exercise. So long as the magistrates are willing to licence their houses, they make no scruple to let them to persons, who will supply their liquors to the poor insensate drunkard himself, and take from him the last farthing of his hard earnings, although his miserable wife and children may be starving for want of that money, which they, thus, cruelly and heartlessly receive !

In some Christian societies, are to be found not only the persons who manufacture intoxicating drinks, and the owners of those "sties which law has licensed," but the very individuals, who, with their own hands, present the poisoned cup, to the already disordered, and depraved inebriate—thus cherishing, within their bosom, characters, against whom the Word of God has pronounced, most explicitly, the severest condemnation.* These drunkard-making professors of religion may, themselves, escape the charge of drunkenness—they may affect to feel pity and regret, when witnessing some too obvious proof of the poisonous nature of their liquors, in the wild frenzy, or stupid insensibility of those who have been drink-

* Hab. ii. 15.

ing them—they may pretend to be righteously indignant at the wickedness which leads men to *abuse the good creatures of God*—they may even profess to be zealous for the honour of religion, and may give liberally to support it, but, after all, they are tenfold more injurious to both the church and the world, than the men, who, placing themselves on a level with their drunken customers, repel from their society the peaceable, the sober, and virtuous.*

* On this subject American Christians have spoken with a fidelity, which entitles them to the warmest commendation. The Fourth Report of the American Temperance Society, in alluding to the vender of intoxicating liquor, says :—"He spreads the intoxicating cause ; he hears the drunken curse ; he sees the drunken effect ; he witnesses the drunken revel ; he is surrounded with it ; he is producing it, and yet tells you that he is innocent. Wonderful fatuity ! But he knows the responsibility is so great that he shrinks from acknowledging it. He sees the guilt and the wo, and shudders at the thought of being its cause. And well he may ; but he cannot escape. As long as he furnishes the means of drunkenness to others, he is a partaker of the crime. And he should be so held in public opinion. But he tells you, he frowns on intemperance. So, perhaps, he does. After producing it, he frowns on the poor wretch he has made drunken, and abhors his own offspring. Every retailer should remember that the drunkards, by whom he is surrounded, are his own children and apprentices, and that they afford a living exhibition of the character of his own deeds. When he looks

The professing landlord, who lives by dealing out the great causes of our national crime, poverty, and disease, says, by his actions, that the Christian religion, instead of being a sovereign antidote to human guilt and misery, permits its adherents to scatter abroad fire-brands, arrows, and death—that it suffers them to be accessories in the work of changing men into demons—of filling madhouses with lunatics—goals with criminals, workhouses with paupers, hospitals with the diseased and dying, and hell with the unavailing groans and tears of those whom intemperance consigns to that place of torment. The professing landlord says all this, and the church believes him, and suffers him to go on, in his work of ruin, without reproof. She despises, indeed, and condemns the drunkards, he has assisted in making; but she is so far from protesting against the drunkard-maker, that she willingly shares the wages of his unrighteousness. The world also believes him, and sneers at what it deems his hy-

upon them ragged, filthy, and debased—when he hears the noon-day curse, and the midnight broil, he should say, ‘Here is my work; this is what I have done. It is my trade to make such men. I have spent my life in it.’ And if he is a Christian, and duly appreciates his guilt, he will raise his hands to heaven, and before God declare that he will make no more such.”—*Perm. Temp. Doc.* p. 25.

pocrisy; and thinks itself fully justified in rejecting a religion, whose professors are only distinguished from the unbelieving, by a little external morality, and a great deal of hollow pretension. That such characters should ever have been admitted to Christian communion, is a sad proof of the mighty influence which appetite and interest exert, in blinding the understanding, and in searing the conscience. As to the occupation of the *wine and spirit merchant*, it has, at length, grown into such respectability, as to be courted by many, who are ambitious of moving in the higher circles of commercial life; and many a Christian community is glorying, in being smiled upon, and supported by those, who are enriched by dealing out, what the pious Robert Hall has justly denominated, "*liquid death and distilled damnation.*" But oh! how awfully must Mammon have alienated our hearts, from the spiritual, and merciful truths of the Gospel—how callous must we be to the influence of the self-denying, and gracious example of the Son of God, before we can invest with Christian honours and privileges the man, who, for gain, is sending abroad his emissaries to tempt his fellow-men, to purchase the most poisonous productions of perverted ingenuity; and that, too, while knowing that many of his customers, by means of them, have already

become diseased in body—depraved in heart, and injured in their worldly condition.

If human laws can justly hold that man criminal, who carelessly furnishes another with some poisonous drug, or can justly punish the quackery by which the bodies of men are sometimes injured, can it be supposed that, in the sight of the Almighty, no criminality attaches to the sellers of those *strong drinks*, which, like the burning blast of the desert, are pregnant with desolation, agonies, and death!*

* In one of the Western counties is a Baptist minister, who is engaged in the spirit trade. How can such a man preach from, "Lead us not into temptation," on the Sabbath-day, and during the week be engaged in his spirit-selling vocation, without exciting the suspicion, that his serving God is as much a pecuniary affair as his selling gin. Not far from the residence of this individual, is a dissenting society, one of the chief men of which is a *wine and spirit merchant*, in one part of the town, and a *gin-shop keeper* in another. The consequence is, that Temperance Societies are quite *monstrous and heretical*, in the estimation of his pastor, and the great majority of his brethren.

In the county town, of one of the Eastern counties, is a deacon of an independent church; who not content with the profits of a large brewery, must also become spirit merchant, and the only gin-shop in the town has the honour of being under his superintendence. A few weeks ago he was fitting up another in a neighbouring place. By

Of the *distiller* but little need be said. By the light which has revealed the true nature of his occupation, he can only be viewed as *the wholesale destroyer of his species*. True, he may, at times, be found filling the highest seat in the sanctuary, next to the minister himself; but the Christian society which can gloat upon his ill-gotten riches, pride itself upon his friendship, and complacently share in the wealth he has obtained, by the destruction of all that is dear to his fellow-men, in time and eternity, would require but little training to connive, for the sake of money, at the ferocious cruelties, and impure abominations of Juggernaut. If there be any power in the wailings of the countless multitude of widows and orphans, who have been left destitute, by the ruinous influence of strong drink—if there be anything, in the sighs and groans of the thousands of parents,

some this may be considered going a little too far; but then, he occasionally presents a hundred pounds to the London Missionary Society; and we know, that such charity “covereth a multitude of sins.” This individual acknowledges that he has made a fortune; but pleads, that, by keeping in business, he has more *to give away* to the cause of God. That is, he gets rich by making beggars, and by rendering the wicked, ten-fold more depraved; and then turns God’s almoner, taking care to pay himself liberally for the service he performs.

who have been heart-broken, through the follies and crimes of intemperate children, to move the Almighty to indignation, against the authors of such evil, it is certain, that a tremendous responsibility must rest upon the distiller, who shall persist in his destructive engagements, amidst the light which has been so fully cast upon them, and in despite of the warnings, by which, he has, at length, been roused from the stupor, in which he had too long been left by the past ignorance, or unfaithfulness of the church.*

Finally. *That the church is deeply infected with the Idolatry of Intemperance is proved, by the comparative apathy, with which she regards the movements of those Societies which are formed for the promotion of Temperance.*

To the *principle* of attempting to accomplish any desirable object, by means of Societies, formed expressly for such a purpose, no rational

* What but extreme ignorance, or unfaithfulness, can account for a wealthy dissenting minister, now deceased, giving £40,000 to have his son taken into a large distilling concern, in one of the Eastern counties. The writer has good reasons for believing that this was the case; and from the distillery alluded to, the country, for many miles round, is now supplied with the liquid poison, which is, every year, destroying the bodies of men by wholesale, and sending innumerable souls to hell! See appendix M.



objection can be made, since the Christian church has, of late, acted on this principle, in reference to the circulation of the Sacred Scriptures—the conversion of the heathen—the emancipation of slaves—the education of the children of the poor, and a variety of other benevolent and useful projects. *Temperance Societies*, considered apart from their peculiar modes of operation, are, therefore, a perfectly appropriate means for promoting the object at which they aim. Their work is “a work of faith, and a labour of love,” as much as any of those enterprises which are receiving the cordial and liberal support of the most zealous and benevolent portion of the church. But how have such Societies been regarded, hitherto, by the *mass* of religious professors? With whatever degree of favour some such individuals were disposed to regard the Old British and Foreign Temperance Society,* in its origin, it is certain, if we may judge from what it is, at present doing, that it is anything but high in estimation. With the exception of its issuing but one small monthly periodical, and the occasional delivery of a sermon, or a lecture, by one of its secretaries, it is scarcely giving any signs of existence. That its principles are sufficiently *moderate* must be acknowledged. They merely attack practices

* See appendix P.

which can find but few public advocates amongst the truly sober, not to say the religious ; and, yet, so indifferent are professors, in general, to the important object, for which this Society was formed, that they are unwilling to follow out its very moderate principles, with anything like *zeal* and *consistency*.

It is true, that this Society has always totally disallowed the use of pure distilled spirit, as a beverage ; but, surely, this ought not to have lowered it, in the estimation of the pious and humane ; since the most eminent physicians of the present age, have, as with one voice, declared, that ardent spirit has all the characteristics of a poison ;* and cannot possibly be used, as a beverage, without the greatest injury to health, to say nothing of morality and religion. It left the church, as well as the world, in quiet possession not only of its beer, and ale, and porter, and cider, but of all the wines which human ingenuity can manufacture, from the mildest productions of France, to the fiery compounds of Spain and Portugal ! It did as much as it could do, as a Society formed *for the suppression of Intemperance*, to conciliate prejudice, and to combine the energies of the church against a national evil ; and if a long array of the names of honourable men, as its

* See Appendix Q.

friends and supporters, had been a proof that there existed somewhere a sincere desire to banish from the world its liquid idols, such a proof was certainly not wanting. But, alas! appearances are often deceitful : and so it has been proved, in the case of this Society. The great body of those who enlisted in its service, were not true to the cause they professed to espouse. So long as they could enjoy the honour arising from being considered the enemies of drunkenness, without putting themselves to much trouble, or making any material sacrifices, they continued within its ranks : but, so soon as they saw that the warfare, if heartily engaged in, would endanger their ease, or their interests, or was likely to occasion the loss of their own most cherished idols, they resolved still to cling to those idols, and ingloriously to forsake the field.

The New Temperance Societies,* namely, those based on the principle of Total Abstinence *from all intoxicating liquors*, have certainly met with a greater degree of favour than the old Society, and have been blessed with an extraordinary degree of success, in reclaiming the most vicious, and degraded victims of intemperance.† They have not, indeed, received much of that kind of *patronage*, which consists in giving names, and

* See Appendix R.

† See Appendix S.

doing nothing ; but they have received the hearty approbation and support, of hundreds of thousands of the humbler classes, on whom they have already conferred benefits, of such inestimable value that eternity alone can reveal it.

There can be no doubt, that many of the first friends of the Old Society forsook it, from perceiving its want of adaptation to the evil it was intended to remedy. They discovered that it left too many of the *causes* of intemperance unmolested, to be an efficient instrument of usefulness ; and they believed that they had discovered *a more excellent way* : but while some, who gave it their support in its origin, for these reasons deserted it, a vast majority of the professors of religion have ever viewed it with contemptuous indifference, or aversion ; and no other reason can be assigned for their doing so, than its presuming to meddle with those drinking customs, to which they were resolved to cling, with idolatrous and undiminished fondness.

As to the Societies which discountenance the use of all intoxicating liquors, and which, by doing so, lay the axe to the root of the tree of intemperance, it is enough to say, that while they have been prospered far beyond the most sanguine expectations of their first friends, they are still regarded by multitudes, who appear among the

foremost, in the ranks of a holy profession, with as inveterate a dislike, as the inhabitants of Athens manifested towards the Great Apostle, when, boldly standing on Mars' Hill, amidst the fascinating emblems of their idolatry, he exclaimed, "Ye men of Athens, I perceive that, in all things, ye are too superstitious."*

The various religious denominations of Wales, and particularly in the northern part of the principality, have, indeed, for the most part, stood nobly forward, in support of the Total Abstinence principle; and, although they may have lost the smiles of a few of the traffickers in strong drinks, God has blessed them with an increase of numbers, and with a large amount of genuine spiritual prosperity.†

* Acts xvii. 22.

† The prosperity of the Societies in this country is truly astonishing. The alteration for the better, in a civil and religious point of view, is so very evident to a resident in Wales, that if he has any remains of Christian feeling in him, he is ready to exclaim, "This is the Lord's doing, and it is marvellous in our eyes."

It is stated in "The Friend," that 600 ministers have signed the pledge in North Wales alone. Great revivals of religion have commenced, in some of the churches, and there is a continual increase in their numbers.

It is computed, that about one hundred thousand persons have signed the pledge in Wales.

In England, also, there are not a few, in the different sections of the church, who are both willing to act on this principle, and openly to avow their belief, that it is only through the adoption of it, by the church in general, we have any reason to expect, that our country will be speedily delivered, from the numerous and complicated evils, which intemperance has

The cause of Total Abstinence is progressing, with astonishing rapidity, in South Wales.

Although the work may be said to be just commencing, yet, in some towns, two-thirds of the inhabitants have joined our ranks."—*Second Report of the New Brit. and For. Temp. Soc.*

Since the publication of the above statement the cause has been steadily progressing in every part of the Principality.

"By the institution of Temperance Societies," says the Rev. J. Leifchild, "a reformation has taken place among the miners of that country, who, a little while ago, were the terror of their neighbourhoods; but they are become now, in many instances, persons fearing God, and working righteousness, and the most orderly, and the most decent of any class known in the country. In one place particularly, which it is my happiness to be acquainted with, individuals of this description have appropriated their wages to the erection, in a certain district, within the last three years, of no less than six different places of worship; one of which is capable of containing two thousand people."—*Sermon on the Signs of the Times.*

brought upon her. But among those whom the world denominates rich and honourable, and even among those who minister in holy things, and who, by the very office they sustain, are under the most solemn obligations to be ever ready to every good word and work, this principle has only, here and there, an open advocate; and there is too much reason to fear, that, in nineteen cases out of twenty, the pulpit would be considered, by both ministers and people, to be absolutely desecrated, were it employed for advocating this principle, as an efficient, practicable, and lawful remedy for intemperance.*

The most ardent and useful friends of Temperance Societies, are, mainly, to be found in the poorer, and less ostentatious divisions of the church. These are not yet under the deadening

* Among the few ministers who, in England, have ventured to become the advocates of the Total Abstinence doctrine, it must not be forgotten, that there are to be found the names of men, who reflect the brightest lustre on the communities to which they belong—men whose *piety* is unquestionable, whose *zeal* is of the most ardent character, and whose *learning* and *prudence* have obtained for them the most honourable distinctions. That such men should have seen anything, in the Total Abstinence system, to entitle it to their approval, ought, at least, to repel from it those *sneers* and *cavils*, by which it has been assailed by many of their less distinguished brethren.

influence of wealthy traffickers in intoxicating liquors. They have among them but few opulent brewers, distillers, spirit merchants, or landlords. They have but few among them who can afford to "sit long at the wine;" and, hence, they have less temptation to resist the influence of truths, which demand the sacrifice, not only of intoxicating drinks, on the part of themselves, but of every custom by which the soul-destroying "traffic" is maintained.

These humbler, and more laborious followers of the Son of God, are not, however, without their reward. In a great number of instances, they have had the honour, and the happiness of receiving to their communion, the reformed and converted drunkard; and the writer rejoices in knowing, that some of the brightest ornaments of their Societies are men, who were, once, the most degraded, miserable, and hopeless of the victims of intemperance. Thus, as in the earlier ages of the church, so now, its glorious Head and Redeemer, is choosing *the foolish things of the world to confound the wise, and weak things of the world to confound the things that are mighty.*

But enough has been said to show, that the church, herself, is extensively infected with the Idolatry of Intemperance; and, consequently, that, before we can have any reason to hope for

the world's deliverance from this fearful evil, it is necessary she should faithfully, and diligently apply herself to the work of her own reformation.

I.

LET HER, IN THE FIRST PLACE, REFUSE TO GIVE THE SLIGHTEST COUNTENANCE TO THE EVIL, BY WHOLLY ABSTAINING FROM INTOXICATING DRINK AS A BEVERAGE, OR SOURCE OF SELF-INDULGENCE.

This is necessary to her own purity, strength, and happiness, as well as to enable her to do anything effectively, in the way of banishing from the world the evils which intemperance has brought upon it.

The delusion, which consists in supposing, that alcoholic liquors are so far good and necessary, as to be capable of being used, with advantage, as common drinks, whether for dietetic, social, or convivial purposes, is the grand charm, by which the demon of intemperance has, hitherto, been enabled to acquire, and maintain his awful ascendancy; and this delusion must be dissipated, before ever his spell-bound victims will be rescued from his power, and those who are yet free be infallibly secured in the enjoyment of their freedom.

From this delusion has originated all *the artificial drinking customs* which have already been alluded to, and many more, whose influence has proved ruinous to millions, for both time, and eternity. To dispel this delusion, must be the first object of every man, who sincerely desires to promote the cause of temperance; and how can this be more readily accomplished, than by demonstrating, by our own example, that those liquors can be wholly dispensed with, as ordinary drinks.

In promoting the cause of temperance it is obvious, that there are two classes to be dealt with—those who have already become intemperate, and those who are in danger of becoming so. With respect to the former, it is now generally admitted, that the only remedy for their disease, on which implicit reliance can be placed, is total abstinence from everything which can feed and inflame the drunken appetite.* But if

* Many have objected, that to inculcate the doctrine of Total Abstinence, as a cure for drunkenness, is to exalt a merely physical means, above the Gospel, in the work of moral reformation. Now such objectors, entirely forget that drunkenness is a physical disease, which, while it involves a certain amount of moral delinquency, must be cured by an appropriate remedy. Such objectors, would themselves, cure it by merely lessening the doses of the

drunkards are to be reclaimed by this remedy, where is our benevolence—where is our Christian compassion for a fallen brother, if we refuse to set the drunkard that example, which is the only one he can safely follow? By using intoxicating drinks ourselves—by giving them to our children—our servants, and our friends, we are saying to the drunkard, in language too plain to be misunderstood, that the use of such drinks is preferable to abstinence from them; and, thus, instead of weakening, we are helping to strengthen the delusion by which he has already been undone.

poison which has produced it; while the Total Abstiners would accomplish the same object, by withholding the cause entirely, and experience has fully proved, that this is, by far, the most rational mode of proceeding. Dr. Farre tells us, and he is no mean authority, that even “the moral effort is less to give up the whole, except in those *extreme cases*, in which life cannot be continued without the forcing power.”* But even the Gospel makes it as much our duty, to flee from temptation, as from actual sin; and, hence, it is but a right application of the Gospel, to urge the drunkard to have no communion with an enemy, by which he has already been deceived. “*Resist the devil*,” says an Apostle, “*and he will flee from you*.” The man, who, having acquired a diseased appetite for intoxicating liquor, thinks to escape drunkenness by *moderation*, might, almost as well think of escaping death, by rushing into the mouth of a cannon.

* *Parliamentary Report on Drunkenness*, p. 10.

That every man who conforms to the ordinary drinking usages of what has, hitherto, been called temperate society, is *in danger* of becoming intemperate, is evident, from the fact, that every year, vast numbers do actually become drunkards, through having gradually acquired an appetite* for strong drink, by conforming to the customs of men, who have always been designated as sober—to customs which have been so much the more dangerous, in proportion as they have been considered necessary. Whether, then, we have to do with the intemperate, or with those who have never yet crossed the *invisible line*

* “I have said that the drunkard is much to be pitied—for drunkenness is the result of habit. The unhappy individual is beguiled into it, and it becomes a vicious propensity, by the law of habit. If I were to illustrate to you how men are entrapped into drunkenness, I would take dealers in fermented liquors, public brewers, and distillers, servants, and travellers. These men all become drunkards, in the way of business, without intending it.”—*Dr. Farre.*

As a confirmation of the above, we have the following statement, which appeared in the *New York Evangelist* :—
“An owner of one of the principal taverns in —— has been heard to declare, that since his knowledge, there had been between 300 and 500 bar-keepers in that tavern, and out of the whole of them he knew but eight or ten, who have not ultimately become intemperate !” Well may the writer exclaim—“what an enormous manufactory of drunkards this tavern has been !”

which divides the moderate from the immoderate drinker of intoxicating liquors, it seems we cannot more effectually serve the cause of temperance, than by abstaining altogether from those liquors, except when labouring under such infirmities, and diseases, as may render their medicinal virtues necessary to health and strength.

It must not be forgotten, that intemperance is altogether an unnatural vice. It is not like libertinism or gluttony, which are sinful only, as being the excesses of necessary or lawful appetites; but, like gambling, it results from what is wholly uncalled for, and artificial. And as gambling may be effectually prevented, by avoiding the amusements which lead to it, so may drunkenness, and all its attendant evils be avoided, by abstaining from the liquors which produce it.

If intoxicating drinks were as indispensable as wholesome food, or if by abstaining from them we should be violating *a law of nature*, or setting at nought *a divine arrangement*, we should, certainly have no more right to abstain from them than to commit suicide;* but since the very reverse of all

* The writer deeply regrets to say, that he has heard even Christian ministers argue, that we might as well object to the use of food, because some men eat to excess, or to the use of money, because some men are

this has been fully demonstrated, the second great law of Christian duty, "Thou shalt love thy neighbour as thyself," clearly renders en-are covetous, or to the ordinary intercourse of the sexes, because some men are libertines, as object to the common use of intoxicating drinks, because some men are drunkards. Such a mode of reasoning is no better than a pitiable exhibition of folly or prejudice, and is truly extraordinary when adopted, as it is, by men, who denounce *card-playing*, and the amusements of the *ball-room*, solely on account of their injurious *tendency*.

Dr. Edgar, in his most *mystical* pamphlet, entitled "Limitations of Liberty," has attempted to make a great deal of this line of argument; but the learned Professor would have been as usefully employed, in attempting to reconcile his violent attacks upon the doctrine of abstinence from *all* intoxicating liquors, with his very warm attachment to a society, which insists on total abstinence from *some* intoxicating liquors. In reference to brandy, gin, rum, and whiskey, however diluted, flavoured, and coloured, provided the *names* are not changed, the worthy Doctor himself, puts a very narrow, and absolute limit to our liberty; but when we put the same limit to the use of drinks, possessing the same essential principles, and which are producing precisely the same effects, he is wrathfully indignant at our *wickedness*, or he treats our *folly* with the most extreme contempt. Truly, if the Total Abstiners are *weak*, the Dr. himself is a little *whimsical*, to say no worse.

In objecting to the use of food, money, &c., on account of the abuses to which such things are liable, we should be doing far more harm than good; but it would be difficult

tire abstinence from them a matter of indispensable obligation. Could it be proved, that there was a point up to which every man might go, in the use of such drinks, without injury to his own health, or without endangering his own morality, even this would not lessen the obligation of the Christian to abstain from them altogether, when shown that, by doing so, he can most effectually weaken their influence over those who, through physical or moral infirmity, may be unable to confine themselves within the path of safety. On this point we cannot require a more clear and definite decision than that which has been given to us by the pen of inspiration. "It is good," says the Apostle, "neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."*

To deny ourselves in things *lawful*, or *indifferent*, to prove, that any more harm would result from persons, in health, abstaining from intoxicating liquors, than from opium or tobacco; while no arguments are required to prove that abstinence from those things would be productive of incalculable advantages.

* Dr. Edgar has argued, that because this text was not originally applied to the subject of intemperance, it has nothing to do with it. Such a mode of reasoning, however, is quite unworthy a logician. The passage contains a *principle of universal application*, namely, that when any

ferent, when once they become *inexpedient*, is as much a matter of Christian duty, as to avoid the transgression of a positive precept; "Take heed," says the Apostle, "lest this liberty of yours become a stumbling-block to them that are weak." No Christian moralist has ever yet proved, that there is any sin in card-playing, *abstractedly considered*. But supposing any number of professing Christians, in a community greatly infected with a spirit of gambling, should refuse to abstain from card-playing, on the ground, that as they were able to play both agreeably and innocently, they were under no obligation, for the sake of others, to refrain from such a source of gratification, would such an excuse, for countenancing a dangerous incentive to vice, be allowed by any denomination of Christians, but such as had cast away the very semblance of wholesome discipline? It is not, however, admitted, that intoxicating liquors can be taken, as ordinary beverages, without doing violence to the laws of our own physical, mental, and moral nature;* and, hence, the obligation to abstain from them, rests on the professing Christian with a double pressure—with a weight which every conscience must feel that is not slumpractices which is, in itself, lawful or indifferent, is productive of harm, rather than good, it is right to avoid it.

* See appendix C.

bering in ignorance, or that has not been rendered callous by the hardening power of sensuality.

II.

SECONDLY. THE CHURCH MUST REFUSE TO ADMIT TO HER COMMUNION THOSE WHO MAKE AND SELL INTOXICATING LIQUORS FOR ORDINARY BEVERAGES.

In the times of our past ignorance such individuals might be winked at, but since the discovery has been made, that their occupation is destructive to all the vital interests of society, their continuing that occupation, must be pronounced, a flagrant violation of *Christian consistency*; and, therefore, as utterly incompatible with the Christian profession.

So long as the men who are employed in destroying the fruits of the earth, which God evidently designed to be the *food* of his creatures, by converting them into poisonous liquors, or the men who are engaged in dealing out those liquors to the injury of the bodies, souls, and circumstances of others, are admitted into the bosom of the church, "the accursed thing" will still remain in the camp of Israel; and it will be in vain to expect, either that intemperance will be materially diminished, or that the church will be favoured with "times of refreshing from the presence of the Lord."

A Christian may with as much propriety manufacture *idols* for others to worship, as furnish either meats or drinks to his fellow men, which are known to be injurious to their souls and bodies. Either the truth of this doctrine must be conceded, or it must be shown that the command, "Thou shalt love thy neighbour as thyself," has been repealed.

Should it be said, that there are many, who, from not being convinced of the injurious nature and tendency of intoxicating liquors, while used in moderation, may, therefore, continue to make and sell them without sin—it is replied, that while ignorance may excuse them in the sight of God, who alone can judge of motives, intentions, and desires, this is no reason why, by *their example in the church*, they should be permitted to spread over it a withering influence, and to stand forth as the greatest obstacles in the way of the world's conversion.*

The tendency of their occupation is only towards that which is evil, unless it be an advantage, worth contending for, to have a dangerous substance so administered, as to render it fascinating to the sensual appetite, and, consequently, so much the more dangerous.

In reference to some, of old, who had been a

* See appendix L.

"stumbling-block of iniquity to Israel," by going after idols, the Almighty declares, "therefore have I lifted up mine hand against them, and they shall bear their iniquity." * Their sin was not merely personal, but its influence extended to others, and, on this account, they became the objects of God's peculiar displeasure. It is the business of the makers and vendors of intoxicating drinks to render them as pleasing to the taste as possible, and also to induce the public, by *personal solicitation*, to become the liberal consumers of those drinks. However, then, they may profess to abhor drunkenness, it is in the very nature of their business to make drunkards. And they not only prepare and sell their liquors, knowing them to have a direct tendency to produce innumerable evils, but make no scruple of selling them to persons *known to be intemperate*. If such conduct be consistent with a Christian profession, it is hard to conceive in what genuine Christianity consists? "*Whether therefore ye eat,*" says the Apostle, "*or drink, or whatsoever ye do, do all to the glory of God;*"† and again, "*Let us not therefore, judge one another any more; but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way:*"‡ but among all the occasions of falling into sin—into a state of misery

* Ezek. xliv. 12. † 1 Cor. x. 31. ‡ Rom. xiv. 13.

here, and into eternal perdition hereafter, where shall we look for any more powerful, or which have proved more fatally injurious, than intoxicating drinks !

Let the church, then, take care, that she does not corrupt herself, and become accessory to the upholding of our national idolatry, by cherishing in her bosom the men, whose time, wealth, and ingenuity, are all devoted to the maintenance of that idolatry.*

* How can ministers faithfully expose, from the pulpit, the danger of using intoxicating liquors, for purposes of self-indulgence, when they are giving the right hand of Christian fellowship to individuals, whose trade it is, *intentionally* to minister to the drunken appetites of their customers ? Or how can they honestly denounce the abominable impurities of the *gin-shop*, or the public-house, when they are treating as brethren in Christ, the men, who, in their own persons, or by their servants, are soliciting the keepers of such places to purchase their liquors ?

It cannot be denied, that the traffic, in intoxicating drinks, as now carried on, is every way, incompatible with a Christian profession.

The seller may argue, that he does not wish his liquors to be consumed by drunkards ; but he sees, that it is in the very nature of these liquors to make drunkards ; and he must know, that he cannot carry on his trade without directly contributing to the support of intemperance, and all its attendant evils.

The Rev. Rowland Hill has judiciously observed, that ' that which is innocent can never hurt the mind ; and,

Having purified herself from the evil in question,

III.

HER NEXT DUTY IS TO EMPLOY THE MOST EFFECTIVE MEANS FOR DESTROYING THE INFLUENCE OF INTOXICATING DRINKS OVER MANKIND AT LARGE.

This is a duty which arises from the very nature of the Christian profession, the great distinguishing peculiarities of which are its HOLINESS and BENEVOLENCE.

It cannot be denied that Christianity is opposed to every form of immorality and sin. Its divine Author was the very perfection of moral purity; and he has left us an example, not merely to be admired, but to be followed. Hence an individual no sooner assumes the Christian name, than he engages to be the resolute and persevering enemy of sin.—Sin, in himself, is the first object of his according to the word of God, every Christian should be in a perpetual aptitude for prayer.”—But it seems utterly impossible to conceive of any address to the Almighty, which would be suitable, in connexion with the traffic in intoxicating liquors. To *pray* for its success, is to pray for an increase of human guilt and misery: and to be *thankful* for its prosperity, is to be thankful for the destruction of what God approves, and of what man should most earnestly desire!

In reference to the *immorality* of “the traffic,” American Christians have spoken plainly; and it would be well, if their principles were universally adopted.—See Appendix O.

abhorrence ; and, then, sin in his neighbour. That he may not be guilty of sin himself, he is to pray that he may not be led into "*temptation*,"* and is to "*abstain from all appearance of evil*."† That he may promote the holiness of others, he is to avoid putting "*a stumbling-block in a brother's way*,"‡ and is to be "*steadfast, immovable, always abounding in the work of the Lord*."|| That drunkenness is a *sin*, of a most foul and malignant character, has again, and again, been proved ; it is therefore impossible for a man to be a Christian who can give the slightest sanction to such a sin, or attempt to soften down its harsh and repulsive features. But, to act consistently with the requirements of the Gospel, it is not enough to abstain from drunkenness :—it is not enough to denounce drunkards, and to hold them forth to public scorn and reprobation. What then, it may be asked, is to be done ? And to such a question common sense replies, that the *unnatural*—the *unnecessary* temptations to intemperance must be removed ; and it devolves on the church, as the depository of all the *means* which are appointed for the world's regeneration, to employ whatever influence she may possess to effect their immediate and entire removal.

* Matt. vi. 13. † 1 Thess. v. 22. ‡ Rom. xiv. 13.
|| 1 Cor. xv. 58.

But the benevolent character of her profession also binds her to the adoption of this course.

Her religion is *Love*.—Love, in its infinite dimensions, and most gracious developments, was embodied in her Divine Lord, when he came to save her with an everlasting salvation:—and she approximates to his likeness—she manifests his benevolent spirit—she reflects his lovely image—she carries out the great design of his mediation, in proportion as she exhibits her zealous and affectionate regard for the glory of God, and for the happiness of man.

It has been clearly shown that intemperance is not merely a sin, but is the prolific source of almost every evil, to which the body, mind, or soul of man, can possibly be subject; and, if there be a cause of human suffering, which is not an immediate effect of intemperance, it is rendered ten-fold more productive of misery, when found in alliance with this monstrous oppressor and destroyer of the human race. It often gives to the mildest forms of *disease* incurable malignity. It adds to the *madness* of the man the ungovernable frenzy of the demon. It inflames the violence of *human passion* into the fierce and reckless cruelty of a beast of prey.* It takes from *licentiousness*

* “Jurists of distinguished character, and Judges, in great

and *infidelity* every wholesome restraint ;* and prepares the one to outrage, by its disgusting gross-

numbers, have testified that this liquor occasions a great majority of all the crimes which are committed. One says, "of eleven murders committed, all, except one, were occasioned by strong drink ;" another says, "of eleven murders committed. all were occasioned by intemperance." Another says, "of twenty murders examined by me, all were occasioned by spirituous liquors." And another says, "of more than two hundred murders, committed in the United States, in a year, nearly all have their origin in drinking."—*Amer. Perm. Temp. Doc.*, p. 49.

"In a late murder that took place, between Ross and Waterford, in March, 1833, Malone, the murderer of Mr. Leonard, when the verdict, guilty, was pronounced against him, in Kilkenny Court-house, said to the Judge, "Yes, my Lord, I am guilty ;" and, pointing to his mother, said, "she has been the cause of it." The fact is, that the aged monster had agreed for the price of the blood to be shed by her sons. There were two implicated. She was above eighty years of age, and she watched the approach of the unfortunate gentleman, and handed the pistol to her son, when she saw him coming. Malone at first was startled, and said, "How can I murder the poor gentleman?" "Take this, you cowardly rascal," said the old woman, and gave him the remains of a half-pint of whiskey, obtained for the occasion."—*Rep. on Drunk.*, p. 229.

* For an affecting illustration of the connexion between intemperance and the most revolting profligacy, see the Rev. C. F. Bagshaw's evidence, in the *Parl. Rep. on Drunk.*, p. 359.

ness, all the proprieties of life, and prompts the other to pour itself forth in blasphemies, too atheistic for even devils to utter !

It was a noble instance of generosity when the British nation consented to pay down *twenty millions sterling* for the freedom of the negro slave ; but all the horrors that ever attended the worst forms of slavery, and in the darkest periods of its history, are not to be compared to the scenes of moral degradation, and terrific suffering, which intemperance is hourly producing, in every part of the British empire ! What, then, can be said of our *Christian consistency*, if, when such scenes are presented to our view, we are still willing to leave their *causes* in active operation ? If thus regardless of miseries, which, from their *nearness* to us, make the most direct, and forcible appeals to our Christian sympathies, can we be justly entitled to that name which is associated with the purest and most self-denying benevolence, that was ever exercised towards the wretched and undeserving.

But how must the church declare her abhorrence of our national idolatry, and her determination to give it no quarter, until it has fallen, before the power of Truth and Righteousness, like Dagon of old, before the ark of God ?

In effecting her own complete emancipation

from the idols, to which she has too long been subject, she will accomplish much in securing to the world the same freedom. The silent influence of her example will be like the beacon light, which warns the mariner of the rocks and shoals by which he is endangered, and at the same time points out to him the haven of safety and repose. But she must not only be "a burning and a shining light," in virtue of her pure and self-denying example, but *must every where, and by every suitable means, protest against the practice of using intoxicating liquors, as ordinary drinks, and against all the delusions which have led to it.*

Hitherto, she has been satisfied with denouncing the sin of drunkenness. She has not openly protested, as she ought to have done, against the *opinions* and the *practices* which have led to it. In this respect she has been unfaithful to the truth, she was appointed to hold forth, in all its purity, and comprehensiveness. While her ministers have been pleading for the political rights of negroes, and for money to send the Gospel to the ends of the earth, they have allowed five thousand temples to be erected, for the support of the most abominable species of idolatry, in the very heart of the British empire, and without uttering more than a few cold and unawakening expressions against the *causes*, which have led to the opening

of so many sources of pollution, misery, and eternal death!

Nothing but *unfaithfulness* on the part of the church—nothing but a keeping back of a portion of that truth, which it was her duty to proclaim, can possibly account for the extent of our intemperance. While Mohammedans, in obedience to their prophet, have, for ages, been renouncing intoxicating drinks,* as fraught with the greatest evils, and while Pagans have regarded our love of those drinks with wonder and disgust, we have

* In a speech delivered at Surrey chapel, on the 15th of March, 1837, Mr. Medhurst observed, "That Mahomet had forbidden his followers to touch wine, and his injunction was observed by them. But what an advantage did that circumstance give them, in controversy with the advocates of Christianity. We, say they, take nothing that is intoxicating; you take wine, and other intoxicating drinks, and you wish us to become Christians, that we may get drunk, as you do."—True, this gentleman has, since, become the public advocate of all sorts of things that go by the name of wine; and would have it believed, that to denounce *Port* and *Sherry*, and similar intoxicating compounds, is little short of absolute heresy. But—we leave him to reconcile his own inconsistencies; merely adding, that we should be happy to learn, on what principle he is so anxious for the *Chinese* to abstain altogether from *opium*, while contending for the use, as a beverage, among *Englishmen*, of a drug, equally useless, and infinitely more injurious.

been ignorantly exalting them to a place among the choicest and most necessary bounties of heaven ; until, as the victims of our own delusion, we have become, by our intemperance, an astonishment, a proverb, and a by-word among the nations !

To meet the evil in all its complexity and magnitude, it is not enough, then, that the church should merely abstain from the causes of it. She must endeavour to make some reparation for her past supineness, and folly, by coming forth, as the unflinching exposor of the delusions, from which, in common with the world, she has so long suffered.

In the first place, her **MINISTERS** must make it a part of their business to explain from the *pulpit*, the real nature of all intoxicating liquors ;* and must

* The following extracts strikingly exhibit the danger attending the use of intoxicating liquors, and even to ministers themselves :—

Q. “ Have you known many persons, moving in a respectable sphere in society, whose character and success have been injured by intemperate habits ? ”

A. “ I have known very many. I have been given to understand that the last detachment of troops, sent out to India, included upwards of sixty young men, who had been moving in respectable circles, and who had been brought to that condition chiefly by their intemperance. ”

as faithfully expose the danger of using them, as they would the danger attending any of those amusements against which they never think it inconsistent with their character to protest.*

Mere general exhortations to sobriety, and de-

Q. "Are you aware of *Clergymen* yielding to those habits?"

A. "Yes; I have the pain to know several Clergymen who are addicted to habits of intemperance. I remember one who became a common soldier from such indulgence. I know others who, at present, are filling menial offices from the same indulgence; and I know several who have been excluded from their churches, and are living in disgrace with their relatives and others on whom they depend. And in churches, where the same strict discipline is not exercised over all the ministers, frequent excesses are by no means uncommon."—*Dr. R. G. Dods. Rep. on Drunk.*, pp. 217—219.

* When the cholera was destroying the bodies of only a few hundreds of our countrymen, there was hardly a *pulpit*, from which allusions were not frequently made, to what was called, an "awful visitation." But, strange to say, there are but few pulpits, in which it would be allowed to guard our hearers against coming into contact with strong drinks—poisons, in comparison with which, the deadly seeds of that fearful pestilence were harmless.

It is considered quite consistent with the claims of the Gospel—in perfect congruity with the dignity of the pulpit, for the ministers of Christ, even on the Sabbath-day, to expose, in detail, the evils of the *race-course* and the *theatre*, and of other things which have a *tendency* to demoralize and to destroy the souls of men. For what reason,

nunciations of excess, will not do. The Watchmen of Zion must come to *particulars*. Nothing is more easy than for the conscience to escape from under a generalizing strain of address; and, if nothing more is done by the ministers of the church, than to warn their hearers of the evils of intemperance, and to urge them to the practice of sobriety, it is to be feared that multitudes will continue, in despite of all such warnings and entreaties, to yield to the deceitful and mighty influence of strong drink.

In the next place, every PRIVATE MEMBER of the church must become a preacher of Total Abstinence to all within the sphere of his influence; and particularly to those who have not yet become intemperate; since, however important it may be to reclaim the drunkard, intemperance can only cease to exist through rescuing the sober from the influence of customs by which their sobriety is endangered.

then, should every thing like a distinct reference to the drinking customs of society, be so carefully excluded from the pulpit? or why should they be touched upon with so much tenderness, since all the race-courses, and theatres, and gambling houses in the country, are not producing a hundredth part of the evils which are resulting from intoxicating liquor? It is this, indeed, which mainly contributes to their evil influence; and it may be fairly doubted, whether they could exist at all, among a people, blessed with the light of the Gospel, and wholly free from the vice of intemperance.

PARENTS must be especially careful to instruct their children, and MASTERS their servants and dependents, in the proper use of intoxicating drinks; and in guarding them against every temptation, by which their own wholesome counsel might be defeated.

IV.

LET THE CHURCH COMBINE HER EFFORTS, UTTERLY TO DESTROY THE MONSTROUS IDOLATRY, TO WHICH, IN COMMON WITH THE WORLD, SHE HAS TOO LONG BEEN SUBJECT.

There was a time, and it has not long since passed away, when, through her ignorance of her duty, or through her weakness, or supineness, the idols of the heathen were left in unmolested possession of the hearts of the countless multitudes of their infatuated worshippers: but since the period when the great apostle, as the minister of the Gentiles, began, by his irresistible eloquence, to overturn their authority, until the church was stopped in her triumphant career, by the corrupting, and encumbering influence of worldly honours, riches, and associations, there never was a time in which such mighty and successful movements were made upon the empire of Pagan idolatry as the church is making at the present moment. And why are her movements so vast and prosperous? Simply, because the holiest, and most

zealous, and devoted of her members, are *united* in the work, of conveying the light of life, to those who have been sitting in the darkness of the valley of the shadow of death. True, the *glory* of her success must be ascribed to Him, without whose blessing no finite efforts can prosper; but, when was that blessing withheld from any cause, supported by truth and righteousness, and promoted by the combined exertions of his own enlightened, pious, and devoted servants?

Let her, then, *combine* her efforts against the idolatry of intemperance. Let her hosts go forth, *unitedly*, against the idol strong drink—an idol, the abominable licentiousness of whose rites, would cause even Chemosh, the god of the Moabites, to blush; and whose cruelty is such, that it would deem the sufferings which would satiate a Moloch, a Baal, or a Juggernaut, an insufficient and worthless sacrifice!

She cannot devote her **PROPERTY** to an object, more advantageous to herself, than is the cause of true sobriety. In many cases, we feel ourselves called upon to display our benevolence and zeal, when the welfare of others is the only end at which we aim; but, in destroying the influence of intoxicating drinks, we are erecting safeguards around our characters—our lives—our properties—our homes. We are rendering the security of

civil protection doubly sure ;* and are opening for ourselves, as well as for our children, sources of future wealth and enjoyment.†

Let her employ the PRESS, that mighty instrument for either good or evil, in the dissemination of works, bearing on every part of the great object to be accomplished, and suited to every class and character. Thus, as the darkness of the night recedes before the light of day, the evils

* A respectable merchant, in one of our principal cities, said, " I shall have reason to remember the Temperance cause as long as I live. Had it not been for that, I before now, should have been a drunkard." On relating this fact to a merchant, in another city ; " And so," said he, " should I ; I was on the brink of ruin ; but it saved me." And the grace of God came in, and he it is believed, was doubly saved. " Yes," said he, with grateful emphasis, as he looked on his wife and children, " and I will give a hundred dollars a year, to spread the Temperance Reformation through the country.—*Amer. Temp. Doc.*, p. 40.

† The incendiarism, and, consequently, the awful destruction of life and property, which attended the Bristol riots, was solely the result of drunkenness. Most of the accidents which occur to public conveyances, both by land and water, may be traced to the same cause ; and by far the greater part of the business of our Judges and Magistrates consists in executing the laws which the connexion between intemperance and crime has rendered necessary.—*See Parl. Rep. on Drunk. Passim.*

which have arisen, out of our *past ignorance*, will be chased away by the advancing beams of knowledge.*

Let her also send forth her TEMPERANCE MISSIONARIES, to carry her principles where they cannot by other means be conveyed. "Faith cometh by hearing."—The living voice has long enough been the charm which has riveted the chains of tyranny, error, infidelity, and superstition. Let it now be employed in the noble work of liberating a great nation from the delusions which, for ages, have enslaved it! Hitherto, Britain, through the oppressive influence of her drinking customs, has been like a strong eagle chained to a rock. Let those customs be but universally abolished, and she would soon soar far above all competitors, and become, indeed, the wonder and admiration of the world!

* The influence of the *press* has, yet, done comparatively little to aid the cause of Temperance. That some good has been effected, by means of Tracts, &c., is admitted; but *Learning* and *Genius* have not condescended, except to a very limited extent, to employ their pen on its behalf. Hitherto, *the foolish things of the world have been chosen to confound the wise*. Still, the writer would be happy himself, to retire wholly from this field of labour; and, knowing that it was occupied by men of mightier minds, to devote himself to pursuits, much more within the range of his feeble efforts.

V.

FINALLY. LET THE CHURCH MAKE THE CAUSE OF TEMPERANCE A MATTER OF SPECIAL SINCERE AND EARNEST PRAYER.

"In everything," says the Apostle, *"by prayer and supplication, with thanksgiving, let your requests be made known unto God."** *"If ye shall ask anything,"* says Christ, *"in my name, I will do it."*† Here we have as direct an injunction to pray for the speedy deliverance of the world from the idolatry of intemperance, as from any other species of idolatry; and, at the same time, an encouragement to believe that our prayers will be answered.

In all ages of the world true piety has displayed itself in expressing a sense of dependence on the Most High, for success in every lawful undertaking. Even when the means, by which we might hope to avert an evil, or to obtain some desired blessing, seem to be denied us, it is still our privilege to supplicate the aid of the Almighty, believing, that *"He is a rewarder of them that diligently seek Him."*†

But how has the church acted in reference to intemperance? She has sent her missionaries to convert the heathen from their idols of silver and of gold, and has set apart seasons in which to pray that the blessings of heaven may attend

* Phil. iv. 6. † John xiv. 14. ‡ Heb. xi. 6.

them. She has devoted her energies to the emancipation of the slave from civil bondage ; and has deemed it consistent with her most sacred obligations, to deprecate slavery, and all its attendant evils, both in the sanctuary and at the family altar. When pestilence has visited our shores she has made it a matter of *special* prayer that the plague might be averted from our dwellings. But, in reference to intemperance, though involving all the essential principles of the foulest idolatry—though, in itself, the worst form of the most degrading, and cruel bondage—though far more destructive than pestilence, war, and famine, when combined, she has, for ages, rarely presented a *special* petition to the Father of mercies, that he would be pleased to deliver us from this mighty and complicated evil.

The reason of this neglect is obvious. Having been enticed into a close alliance with the enemy, against which she ought to have been strenuously contending, she, naturally, put off the Divine armour, and laid aside the heavenly weapons, by which alone her warfare against “ spiritual wickedness in high places,” could be rendered successful.

But let her *prayers* now come to the assistance of her *efforts*, and let her efforts be steadily directed against the evil in question, and all will yet be well. True, the *past* history of intemperance can never be blotted out. The innumerable

victims which this soul-destroying sin has consigned to the regions of the lost, can never be recalled. But the future may be made to wear a brighter aspect. Many, who are now in the way which leads to everlasting death, may be arrested in their career of danger, and be led into the path of safety and of happiness; and, through "the good hand of our God upon us," *all* may be shielded from temptations, which none can combat, and be sure of victory.

Happily, there are many, who believing that "the effectual, fervent prayer of a righteous man availeth much," are earnestly praying, that *true temperance*, as a part of real godliness, or one of the fruits of the spirit, may, ere long, universally prevail. And, when once the entire Christian church shall be roused to the performance of this sacred duty, we shall have reason to anticipate the speedy deliverance of the world, from one of the most fearful consequences of the Fall, and our own beloved land, in particular, from the greatest obstacle in the way of its real and permanent prosperity

* James v. 16.

APPENDIX.

A.

INTEMPERANCE IN LONDON.

"I adopted a plan," says Mr. Mark Moore, "a few months ago, in order to ascertain what number of persons went into the leading gin-shops, in various parts of London. I selected fourteen houses, and have made out a tabular account of the number of men, women, and *children*, who went into each house, on each day, for one week. The result of the whole calculation is, that in the fourteen houses, in one week, there were *one hundred forty-two thousand, four hundred, and fifty-three MEN; one hundred and eight thousand, five hundred, and ninety-three WOMEN; and eighteen thousand, three hundred and ninety-one CHILDREN*; making a grand total of TWO HUNDRED SIXTY-NINE THOUSAND, FOUR HUNDRED, AND THIRTY-EIGHT, who went into those fourteen houses in ONE WEEK."—*Rep. on Drunk* : p. 2.

As few persons visit gin-shops but such as are more or less intemperate, what must be the amount of intemperance produced in one week, by all the gin-shops of London!!

"I have myself," says the author of the "Great Me-

ropolis," " in some of these gin-temples, seen nearly ONE HUNDRED persons, at one time, busily engaged in doing homage to Bacchus.—Vol. I., p. 47.

" In the year 1833, EIGHTEEN THOUSAND, TWO HUNDRED, AND SIXTY-EIGHT men, and ELEVEN THOUSAND, SIX HUNDRED AND TWELVE women, were taken up, by the Metropolitan Police, for being found drunk."—*App. to Rep. on Drunk., No. 5.*

According to the evidence of Colonel C. Rowan, Commissioner of the New Police, there would be twice this number of drunkards not taken into custody, making altogether nearly NINETY THOUSAND cases.—*Rep. on Drunk., p. 26.*

" From the Pentonville-hill to King's Cross, a distance of one hundred yards, there are three first rate gin-palaces. On *Sunday* week, a gentleman took the trouble of ascertaining the number, who were turned out of each gin-shop at the hour of closing, 11 o'clock. From the Maidenhead NINETY-THREE, including women. From the White Hart SEVENTY-SIX; and, from the Bell Tavern, ONE HUNDRED AND SEVENTY-SEVEN. Out of the TWO HUNDRED AND NINETY-SIX, one hundred were quite drunk; another hundred stupified, and the remaining ninety-six, had scarcely sufficient brains left to enable them to stagger home."—*Watchman.*

" Contiguous to Clare Market, in the west, are NINE gin-palaces, within the range of less than one hundred yards. One of them was opened on Saturday evening, with a band of music on the first-floor, with placards announcing that the first customer should receive a bounty of five shillings, and all those who entered afterwards

during the evening and *Sunday*, should have two glasses of spirits for the price of one. Both on that evening, and on *Sunday* (yesterday) morning, the concourse was so great that two policemen were compelled to be in attendance to prevent a riot."—*Public Paper*, October, 1836.

"There are (in London) 1,887 bakers ; 1,479 butchers ; 940 cheesemongers ; 265 fishmongers ; 163 poulterers ; 218 dairymen ; and 1,933 grocers ; making a total of 6,890 provision shops ; and there are in London 3,636 licensed victuallers, *exclusive of beer-shops*. Thus there are seven more licensed victuallers, all of whom are spirit sellers, than there are bakers, butchers, and fishmongers."—*Rep. on Drunk.*, p. 4.

B.

TEMPLES OF INTEMPERANCE.

"Were you on arising to-morrow morning, to find that by some satanic enchantment, temples had been erected, during the night, in your various streets—temples to the heathen idols, Venus, and Bacchus, and Mercury, and the Indian Juggernaut—patrons of the vices—and that all those temples were thronged with worshippers—and thousands of them preparing to immolate themselves in honour of their gods—would you not wither with amazement? But here is all the most fearful part of the scene, passing, in vivid reality, before your eyes. The very temples themselves virtually exist ; nothing but the names are wanting ; and the votaries flock to them in crowds. Were you on arising to-morrow morning, to find, that by some unaccountable means, a colony of hundreds of thousands of *heathens* had come from the ends of the earth, and set themselves down in the outskirts of the metropolis ; and

could you easily go, and assure yourself of the fact ; could you see the great living mass of *heathenism* fermenting there in ignorance and depravity, would you not fear some moral contagion from their vicinity ; and would you not take some instant means for penetrating that threatening mass with the healing influence of the gospel ?—But here they are—and the reality is worse than the supposition—they are **BRITISH HEATHENS** ; they are not in your suburbs merely, but in your midst—living at your doors—dwelling around your sanctuaries, and they have done so for years. The contagion, arising from their presence, has not now to begin—it has long been in wide, active, fatal operation, endangering your children, contaminating your servants, attacking your friends, destroying your neighbours, and keeping thousands in a state of weeping, and wasting anxiety.”—*Christian Citizen*, p. 49.

“ And in the grey of the Sunday morning, at the sound of the matin-bell, the gin-temples open wide their portals to all comers. Time was when gin was to be found only in by-lanes and blind alleys—in dirty obscure holes, yclept dram-shops ; but, now, thanks to an enlightened and paternal government, gin is become a giant demi-god—a mighty spirit, dwelling in gaudy gold-beplastered temples erected to his honour in every street, and worshipped by countless thousands, who daily sacrifice at his shrine their health, their strength, their money, their minds, and their bodies, wives, children, sacred home and liberty. Juggernaut is but a fool to him !—for the devotees of Juggernaut do but put themselves in the way of being crushed to death beneath his chariot wheels, and are put out of their misery at once ; but the devotees of the Great Gin devote themselves to lingering misery ; for his sake they are con-

tented to drag on a degraded existence—to see their children pine, dwindle, and famish; to steep themselves in poverty to the very lips, and die at last poor, sneaking, beadle-kicked, gruel-swollen paupers!

Sunday is especially devoted to the worship of this great spirit; and when the early Sabbath bells announce the arrival of that day, then do the “lower orders,” begin to shake off the beery slumbers of the midnight pay-table; and wander forth in maudlin unwashed multitudes to the temples of the Great Gin; and there, Sir, you may see them, the ancient, and the infant of a span long—old men and maidens, grandsires and grandams, fathers and mothers, husbands, wives, and children, crowding and jostling, and sucking in the portions of the spirit which the flaunting priestesses of the temple dole out to them in return for their copper offerings.”—*Sunday in London*, 1833.

C.

THE MODERATE USE OF INTOXICATING DRINKS INJURIOUS TO HEALTH.

“Of all the articles of the popular *Materia Medica*, there are none so frequently used, so seldom required, or so dangerous to administer, as ardent spirits, wine, and malt liquors; and their *total rejection* would be the means of preventing the ruin of many constitutions and the loss of innumerable lives, which are now sacrificed, directly, or indirectly, to their injudicious employment.”—*J. Fothergill, M.R.C.S.*

“Water seems the fittest to promote the digestion of food; all spirituous liquors having a property, by which they *hurt*, rather than help digestion.”—*Dr. Keill, Abridgment of the Anatomy of Human Bodies.*

“ As large quantities of fermented liquors are highly deleterious—producing a loss of muscular power, and nearly an abolition of correct sensation ; and as these symptoms are not unfrequently fatal, the suspicion appears just, that the perpetual ingurgitation of these drinks cannot be innocent, *however moderate the quantity may be* ; and that all the pleasure, or the comfort, which persons derive from such habits, is gained at the ultimate expense of their health, and the abbreviation of their lives.”

“ The habitual use of fermented liquors is a cause of destruction, sufficient of itself to counteract all the good effects of a diet by no means insalubrious, and of a situation, which is more than commonly healthful.”—*Dr. Lambe, Rep. on Reg.*, p. 257.

“ I consider I shall do more in curing and *preventing disease*, in one year, by prescribing *Total Abstinence*, than I could do, in the ordinary course of an extensive practice, in one hundred years. I have already seen diseases cured by Total Abstinence, that would not have been cured by any other means.”—*J. Higginbottom, Surg.*

“ He had visited a patient, a minister, who was suffering from a hardened liver. He had, it appeared, been in the habit of taking whiskey. He had some stomach complaint, and every time he felt uneasy he took *a little*. No one had given him any caution. As soon as he saw him he pronounced him a dead man. He died soon after ! One day, when he was visiting him, a deacon of the church called in, to whom he related his suspicions, as to the practice of the minister. The deacon exclaimed, ‘ O dear no ; nothing of the kind. He only takes *a little drop*, now and then, when he feels himself unwell. The deacon

himself had a ruby nose, and certain streaks of purple and red on his face. On being asked respecting his habits, he said, that he took two or three glasses of wine after dinner, and sometimes a little toddy, especially at night. He cautioned him, and told him he must expect soon to follow his minister."—*Speech of Mr. Higginbottom, Surgeon.*

"When studying at Edinburgh, I had occasion to open a great many bodies, of persons who had died of various diseases, in a population much more renowned for sobriety, and temperance, than that of London; but the remarkable fact was, that, in all these cases, there was, more or less, some affection of the liver; and I account for it from the fact, that these *moral* and *religious* people were in the habit of drinking a *small* quantity of spirits every day."—*Dr. Gordon Rep. on Drunk.*, p. 197.

"The celebrated Dr. Beddoes, an eminent physician, entertained the notion, that every stimulating drink was more or less *injurious*, and that they might be done without."—*Edgeworth on Ed.*

"My late wife, who was a woman of delicate constitution, was enabled to nurse her whole family of eight children, and most of them for nine or ten months, without drinking anything stronger than *milk-and-water*. She did not, in the whole course of her life, drink one quart of beer. The whole of the children are now living, and in health, with the exception of one, who died in her thirteenth year.

"My own opinion, from long practical observation, is, that any beverage stronger than water is seldom necessary;—that any thing stronger, except medicinally, is oftener *injurious* than beneficial; and that a *total* disuse of

all alcoholic liquors, would make a greater change for the better in the moral, and civil condition of mankind, than all other known remedies, whatever."—*William Totthill, Consulting Surgeon, in his 78th year. Egham Hithe, 1837.*

"The acid qualities of fermented wines are decidedly hurtful."—*Sir Anthony Carlisle.*

"Wines injure, by their stimulating property. Like concentrated spirits they produce undue excitement of the heart, and circulating system."

"Some wines, as Port for instance, possess a tannin principle, which is decidedly favourable to constipation, and disorders the biliary system."

"Gout is rarely known to exist where the patient has not been accustomed to the use of wine."—*Beaumont on Alcoholic Drinks.*

"The popular opinion is, that malt liquors are beneficial, and well adapted to the labouring man; my opinion, as well as my experience, is in opposition to such sentiments, being convinced that neither their *bitter principle*, nor the *extractive* matter, are any set off against their seductive, and intoxicating quality."—*Beaumont on Alcoh. Drinks.*

"My whole experience assures me, that wine is no friend to vigour, and activity of mind. It whirls the fancy beyond the judgment, and leaves body and soul in a state of listless indolence and sloth." "In a survey of my whole acquaintance and friends, I find that *water-drinkers* possess the most equal tempers, and cheerful dispositions."—*Dr. Trotter.*

"Intoxicating liquors, in all their forms, and however disguised, are the most productive cause of *disease* with which I am acquainted."—*Dr. Trotter.*

" Dr. Darwin was a determined enemy to what he called '*vinous potation*.' He believed that almost all the distempers of the higher class of people arise from drinking, in some form or other, too much vinous spirit. During his lifetime, he almost banished wine from the tables of the rich of his acquaintance, and persuaded most of the gentry, in his own, and the neighbouring counties, to become *water-drinkers*."—*Edgeworth on Ed.*

" No one is safe from the approach of countless maladies, who is in the daily habit of using, even the *smallest* portion, of ardent spirit. The practice cannot possibly do any good, and it has often done much harm."—*Dr. R. G. Dods. Rep. on Drunk.*, p. 221.

" It is my deliberate opinion, that the use of intoxicating liquors is unnecessary to the healthful human constitution, and that the strength which they seem to impart, is temporary and unnatural. It is a present energy, purchased at the expense of *future weakness*."—*Dr. Kaye Greville, Glasgow.*

" We have no evidence that Alcohol, in any form, or taken under any circumstances, or in any combination, is capable of being digested or converted into nourishment. There cannot, I think, be left a reasonable doubt that as much *mischief to health* results from the use of *any kind* of fermented liquors, as from distilled spirits, equally diluted with water. If I must drink any quantity of Alcohol, in a specified time, I should think it best to take it in distilled spirits, rather than in *cider*, wine, or beer."—*Dr. Mussey. Rep. for 1838, of the Amer. Temp. Union*, p. 84.

" The great discovery has been made by hundreds of

thousands, in this and in other lands, that all liquors, containing Alcohol, are never useful, but always injurious to persons in health."

"It is our belief, that, at least, ONE MILLION of our adult population in America, have already abandoned the common use of such drinks, from the entire conviction, of their *always* injurious, and never useful effect."—*Letter to the Queen of England, by E. C. Delavan, Esq.*

The following document has already been signed, by the highly distinguished individuals, whose names are attached to it, and it is still in the course of signature.

"An opinion, handed down from rude and ignorant times, and imbibed by Englishmen from their youth, has become very general, that the habitual use of some portion of Alcoholic drink, as of wine, beer, or spirit, is beneficial to health, and even necessary for those subjected to habitual labour.

"Anatomy, physiology, and the experience of all ages, and countries, when properly examined, must satisfy every mind well informed in Medical science, that the above opinion is altogether erroneous. Man, in ordinary health, like other animals, requires not any such stimulants, and cannot be benefitted by the *habitual* employment of any quantity of them, large or small; nor will their use during his lifetime increase the aggregate amount of his labour. In whatever quantity they are employed, they will rather tend to diminish it.

"When he is in a state of temporary debility from illness, or other causes, a temporary use of them as of other tonic medicines may be desirable; but as soon as he is raised to his natural standard of health a continuance of their use can do no good to him, even in the most moderate quantities,

while larger quantities, (yet such as by many persons are thought moderate,) do sooner or later prove injurious to the human constitution, without any exceptions.

“ It is my opinion, that the above statement is substantially correct.”

B. C. Brodie, M.D. Saville Row.

James Blundell.

James Clarke, M.D.

George L. Cooper, M.R.S.L.I.

Bransby B. Cooper, Fitzroy Square.

W. F. Chambers, M.D. Brook Street, Grosvenor Square.

J. T. Conquest, M.D. Finsbury Square.

J. B. Clutterbuck, 5, Charter House Square.

David D. Davis, M.D. Professor of Obstetric Medicine, University College.

Thomas Davis, M.D. 30, New Broad Street.

James Eyre, M.D. 11, Lower Brook Street, Grosvenor Square.

Robert Ferguson, M.D. 9, Queen Street, May Fair.

Klein Grant, M.D. 50, Bernard Street, Russel Square.

John Hope, M.D. 13, Lower Seymour Street.

C. Aston Key, St. Helen's Place.

Samuel Merriman, M.D. 34, Brook Street, Grosvenor Square.

Herbert Mayo, 19, George's Street, Hanover Square.

James Reed, M.D. 10, Bloomsbury Square.

H. S. Roots, M.D. Physician to St. Thomas's Hospital.
Benjamin Travers.

Alexander Ure, M.D.

Andrew Ure, M.D., F.R.S.

Seventeen Physicians and Surgeons of Manchester have signed the following document :—

“ Being of opinion that the use of intoxicating liquors is not only unnecessary but pernicious, we have great pleasure in stating our conviction, that nothing would more tend to diminish disease, and improve the health of the community, than *abstinence* from inebriating liquors, to the use of which so large a portion of the existing misery and immorality, among the working classes, is attributable.”

A similar document has also been signed, by FIFTY-FIVE Medical Practitioners, in the town of Birmingham.

Let the reader remember, that the intoxicating principle, in all distilled and fermented liquors is *Alcohol*, and that this is one of the most powerful of poisons, and if not invincibly fortified against the power of truth, he must believe, that even the moderate use of such liquors is necessarily pernicious.—See appendix G.

D.

DRINKING “USAGES” POWERFUL CAUSES OF INTemperance.

In these we do not include the practice of drinking intoxicating liquor, as a means of quenching thirst; or when taken under the erroneous impression of its being conducive to health and strength. For the “usages” alluded to, no other reason can be given, than that they are among the *time hallowed* customs of those particular classes of society in which they prevail.

In speaking of the “*finer and footings*,” established among mechanics, Professor Edgar has made the following

remarks, which will go far towards illustrating this subject : —

“ The drinking customs of the mechanical classes, have been but too much overlooked, though they are subjects of much importance to the well-being of society. I believe them to be one of the sorest tyrannies ever practised over any class of men in the world. It is a deep concern of every one who loves his species, to protest against the proceeds of such footings and fines being applied to the purchase of strong drink, for it is a system demoralizing in its character ; a system calculated to ruin the proper influence of the master over the man, and a system which is calculated to keep mechanics in a state of eternal degradation. There are very few individuals who are aware of the amount of these fines. Masters themselves are not aware of it, and it is only by an examination of the men, and their families, that I have found it out ; for example, in founderies, a journeyman must pay 10s. 6d. on entering, whether the job is long or short ; among carpenters, the fine varies from 10s. to 30s. ; a young apprentice to a tailor is obliged to treat the whole shop, and 20s. are expected from him when his time is out ; an apprentice to a sawyer is obliged to pay a guinea, to which each of the journeymen puts a shilling ; a linen-lapper, after paying 20s. to 30s. on entering, is obliged to pay 2s. 6d. at the measuring of the first web ; the coachmaker is obliged to pay 2s. 6d. for every new piece of work he gets ; the cabinet-maker's apprentice pays 1s. when he puts on his apron, and, when his time is out, he pays 10s. 6d., which is called washing him out, and if he continues in the shop, as a journeyman, he pays 10s. 6d. more, and that is called washing him in ; he has to pay, besides, for every new

piece of work he gets. If a child is born, the father must pay a footing, and the unfortunate wight who gets married is down for 10s. We must not forget the sums subscribed for tramps, and for the way-goose, and drunken bouts at the lighting of candles, amounting from 10s. to £8., and, in some cases, to £20. When you take this into the account, you need not be surprised to hear that a poor woman paid four guineas for her son in a rope-walk, and that another individual paid £9. for his son in a cabinet-maker's establishment, every individual farthing of which was spent in drink. If the mechanic refuses to pay his footings or fines, his fellows will use various plans to force him; if a founder refuse to pay his fine, his moulds will be spread; if a carpenter refuse, his pockets will be glued; if a sawyer, a nail will be driven into his plank, and it will cost him perhaps 10s. to repair his saw; if a tailor refuse to pay his fine, his shoes will be hid, or a hole will be cut in his hat, or the arms of his coat sewed up; it is no trifle for a man to have his coat stolen and sent *up the spout*, or to *my whole's*, as pawning is called, and after the amount of the fine is drank, the pawnbroker's ticket is handed to him; it is no easy matter for an apprentice to bear continued refusals, to bear the shafts of ridicule; to be banished from the house as soon as the master turns his back, or to be put in Coventry and driven from the society of his fellow-workmen. I know a man who refused to pay footings and fines for his son, and seeing at the end of the year that he received no instruction from the journeymen, who are the sole instructors in such cases, he was obliged to give way to the tyranny of custom."

J. Dunlop, Esq., has, already, very materially served the cause of temperance, by exposing the drinking usages of

North Britain, and for sometime past he has been industriously labouring to collect information, relative to similar usages, in England and Ireland. *Ninety-eight* separate trades are said to have been examined, by this indefatigable philanthropist; and it is stated, that, in a work which is about to appear, he is prepared to show, that, in the United Kingdom, there are no less than TWO HUNDRED AND NINETY-SEVEN occasions, when intoxicating liquor must be given, offered, and taken.*

The following are the names, by which some of these absurd and dangerous usages are distinguished; viz.: "*footings, fines, entries, bean-feasts, brotherings, backings, club-drink, changing stations, pay-night-practices, allowance-pots, way-geese, remuneration-pints and drams, smuggling bribes, Smyrna-pints, Christmas-boxes, strong beer-act dues, drink-penalties, freedoms, wettings, tramp-drink, good-of-house liquor, birth-days, pitcher-laws; and besides all these, we have drinking customs at visits, marriages, courtships, baptisms, deaths, funerals, bargains, sales, holidays,*" &c. &c. &c.

Amidst such a host of temptations to drinking, it is, surely, no wonder that we have become an intemperate people, and that the working classes, especially, have become, almost universally, the slaves of strong drink. Mere reasoning against such usages will have no more effect than shaking a feather at a giant. It behoves every patriot and Christian to aim a deadly blow at them all, by totally abstaining from those liquors, through whose deceitful but destructive influence such customs have been established.

* The work alluded to is now published, in a handsome volume, price 5s.

E.

OPIUM EATING AND TOBACCO SMOKING.

The practice of eating opium, as an intoxicating stimulant, has, for some years, been common in some parts of England, and particularly in Yorkshire and Lincolnshire. A respectable surgeon, in the latter county, informed the writer, that when he kept a retail drug shop, he was in the habit of purchasing half a hundred weight of opium at a time, for the use of persons, who took it, daily, as others are accustomed to take intoxicating liquors. Females, especially, are addicted to this vice—if that may be called *a vice*, on behalf of which quite as much may be said, as can be advanced in favour of using intoxicating drinks.

There can be no doubt, that opium eating is injurious to the health of both mind and body, and is, therefore, a vicious and immoral practice—opposed to the spirit of Christianity—and it ought to be denounced as such.

But, can any better argument be urged in favour of *tobacco smoking*, than can be produced on the side of opium eating?

It is a practice which has always had its warmest advocates among the frequenters of taverns, and pot-houses; and, for this reason, were there no other, it ought to be abandoned by every man calling himself a Christian. A few men, who have been distinguished by piety and learning, have been smokers; but there is no reason to believe, that they have been indebted for either their religion or learning to the fumes of tobacco; while there can be little doubt, that their *usefulness* has been greatly injured, by their fondness for this stinking and poisonous narcotic.

It is much to be lamented, that many Christian ministers, have been greatly *addicted* to the irrational practice of smoking—thus, not only bringing a measure of disgrace on their sacred calling, but giving their sanction to habits, which involve in no small degree, the sin of idleness, to say nothing of extravagance.

Gambling, and games of amusement, have never consumed half the time that has been wasted by pipes and cigars. These ministers to comparatively modern sensuality, for they had no existence three centuries ago, are, also, among the most powerful temptations to intemperate drinking; and so injurious are they to health, that very few have lived to a good old age, who have been much addicted to the use of them.

Professor Hitchcock says, “I group alcohol, opium, and tobacco, together, as alike to be rejected, because they agree as being poisonous in their natures.” “They impair the organs of digestion, and may bring on fatuity, palsy, delirium, or apoplexy.”

Dr. Hossack denominates tobacco “a fashionable poison,” and attributes “the great increase of dyspepsia, the alarming frequency of apoplexy, palsy, epilepsy, and other diseases of the nervous system,” in part, to the use of it.

“This loathsome weed, then,” he says, “should never be used, even medicinally, except in extreme cases, and then in the hands of a skilful physician.”—See an excellent little Tract, entitled “*Tobacco, Snuff, and Cigars,*” by Pasco.

If any one of the Wesleyan ministers were to adopt the “five points” of Calvinian *doctrine*, it is quite certain he would be compelled to recant, or to leave the Society. How

is it, then, that so many Wesleyan ministers, directly in the face of Mr. Wesley's "*Rules*," both use tobacco and drink spirituous liquors? Are we to infer from this, that, while contending for *the faith* of their venerated founder, they are disposed to make light of his *works*?

One "*rule*" is,—“vigorously, but calmly, enforce the ‘rules’ concerning needless ornaments, drams, and tobacco. Give no band ticket to any man, or woman, who does not promise to leave them off.”

According to another "*rule*," every person, proposed for a preacher, may be asked, “Do you take no snuff, tobacco, drams?”

Alas! how much easier it is to assent to *dogmas*, than to practise the Christian virtue of self-denial!

F.

WINES, AS USED IN ENGLAND, MERE INTOXICATING COMPOUNDS.

The term *wine* properly signifies the pure juice of the grape; but no greater delusion ever deceived mankind than that which consists in supposing, such wine to be commonly used in this country.

“As early as the year 1426,” says one writer on the subject, “great complaints were made against *all classes* of vendors for adulterating their wines; and a Sir John Ramwell, the mayor, (of London) having caused some suspected quantities to be examined, found them so impure, that he ordered ONE HUNDRED AND FIFTY butts to be poured into the kennels!

In the reign of Queen Mary, and also in that of Charles the Second, rigid enactments were made to prevent

adulterations, thus proving that there was some reason for suspecting the honesty of the wine-merchants.

In the 131st No. of the "Tatler," Addison observes, that in his time, there was "a certain fraternity of chemical operators, who worked under ground in holes, caverns, and dark retirements, to conceal their mysteries from the eyes and observations of mankind. These subterraneous philosophers," he says, "are daily employed in the transmutation of liquors, and by the power of magical drugs, and incantations, raising under the streets of London, the choicest products of the hills and valleys of France. They can squeeze Bordeaux out of the sloe, and draw Champagne from an apple."

But, perhaps things have improved since the time of Addison. Let us enquire further into the matter. The wines, chiefly in use, at the present time, are *Port* and *Sherry*, both of which are so notoriously adulterated, that it is very questionable, whether, under these names, one drop of the pure juice of the grape is to be obtained. With respect to *Port*, the writer of "The Wine Drinker's Manual," observes, "the greater part of the *Port* wine which is now brought direct to this country is the juice of a variety of grapes, both white and red, pressed together along with the stalks, carelessly fermented, and mixed with *brandy*, and when there is a deficiency of black grapes, *corn*, coloured with *elder berries*." To such a length is *brandyng* carried, even in Portugal, that very little spirit is exported, nearly the whole being used in adulterating the wines. The same practice is also common in making up the Spanish wines."

"The system of adulteration once begun in *the native country*, would, of course, be carried still further in that

wherein the wines were exported. Thus, the pernicious practice is sometimes carried on without regard either to science or humanity ; and many *compounds*, sold in London, and elsewhere, intended to imitate Port and other wines, agree with them only in astringency. Hence the practical paradox of more Port wine being manufactured in the vaults beneath the streets of London, than is procured from the vineyards of Oporto !”

That the Spaniards are quite as great adepts in the art of *brandyng*, as the Portuguese, seems also certain.

A comparatively recent traveller in Spain, in speaking of the wine of Xeres, says, “ That which is sent to England is always mixed with *brandy*, which occasions a further augmentation in the price. Most of the wine merchants in Xeres, have distilleries to make brandy, *to add to the wine*, but do not export any.”—*Jacob's Trav. in Spain*, 4to. 1809.

A few years, since, the frauds in Port wine were indisputably exposed by Mr. Brande, an eminent chemist, in a valuable paper, on fermented liquors, read before the Royal Society, in which he says, that “ Port wine appears to contain about *one-half* its bulk of pure brandy.” But, according to his own analysis, Sherry does not contain a great deal less ; and Madeira quite as much, at least, within one part out of a hundred.

	Per cent. by measure.
Brandy contains of Alcohol	53·39
Port, the strongest	25·83
Madeira, ditto	24·42
Sherry, ditto	19·83
But Cape wine, no more than our Ports and Sherries, can	

escape this *brandy* process. Sir John Sinclair, in a paper on the "Improvement of the Cape," dated January, 1829, observes, "It would be advantageous, were premiums offered for wine, made on a pure and good system, instead of being mixed with Cape *brandy*, *sulphuric acid*, &c. Notwithstanding all these disadvantages, Cape wine is generally sold in England, under the name, and at the *prices* of Madeira, Sherry, Teneriffe, Stein, Pontac, and above all, of Hock!"

Brandy, however, is not the only fraud practised upon the wine-drinkers of England. On the contrary, while flattering themselves that they are drinking the delicious liquor, which has been commended by *the pen of inspiration*, they are not only impairing their health by the use of a *poisonous spirit*, but are sucking in a combination of ingredients, which bear no sort of resemblance to the grape.

"It is estimated," says Morewood, on Inebriating Liquors, "that one-half of the Port, and five-sixths of the white wines, consumed in London, are the produce of the home presses."

Speaking of the adulteration of wines, the writer of "The Wine Drinker's Manual," (published 1830,) observes, "The practice is of considerable antiquity; and, as in most ways of sin, succeeding generations have progressed in the custom, till they have made a *compound* of adulteration, and thus lost the original produce, which they intended to imitate or qualify. Indeed, the moderns have reached a refinement of vice, which the scientific fraud of future ages will probably never transcend."

"One of the most common adulterations is by means of *lead*, which, when dissolved in acids, has the power of

sweetening them." Now Dr. Johnstone, in his "Essay on Poisons," observes, that "Lead, in its metallic state, like all the other metals, is probably inert; but is so easily acted upon by the weaker acids and alkalies, that it cannot be taken in this form without imminent danger." Hence it is justly remarked, by Mr. Accum, that "the merchant or dealer who practises this dangerous sophistication, adds the crime of *murder* to that of fraud, and deliberately scatters the seeds of disease and death among those customers who contribute to his emolument!"

"It is sufficiently evident," says this eminent chemist, "that few of these commodities which are the objects of commerce, are adulterated to a greater extent than wine, *allum*, *Brazil-wood*, *gypsum*, *oak sawdust*, and *husks of filberts* are used to brighten, colour, clear, and make astringent wines. A mixture of spoiled foreign, and home made wines is converted into the wretched compound, frequently sold under the name of *genuine old Port*."

"Many thousand pipes of spoiled cider are annually brought hither from the country, for the purpose of being converted into factitious Port wine."

The following is a chemical analysis of some of the stuff, which is sold for the juice of the grape:—

Spirits of wine, or alcohol	3 oz.
Cider.....	14 „
Sugar.....	1½ „
Allum	2 scr.
Tartaric acid.....	1 „
Strong decoction of logwood	4 oz.

Orfila, in his work on Poisons, testifies, that "*sugar of lead*, *cerusse*, and still more frequently, *litharge*, are mixed

with acids, or sharp tasted wines, in order to render them less so ;" and he describes the effects of such adulterations to be foetid eructations, hiccup, difficulty in respiration, thirst, cramp, coldness of limbs, convulsions, change of features, delirium."

Dr. J. Stevenson, in his work on "Alimentary Drinks," declares that "*Brazil wood*, and the *husks of elderberries*, and *bilberries*, are employed to impart a rich purple ; but to red port of a pale faint colour that *gypsum* is used, to render it transparent—that astringency is imparted by means of *oakwood*, *sawdust*, and the *husks of filberts* ; and that the *banquet* of high-flavoured wines is produced by *sweet-briars*, *orris-root*, *daisy*, *cherry laurel* water, (rankest poison, and deleterious, in its smallest proportions) and *elder flowers*."

Such are some of the delicious articles palmed upon English wine-drinkers for the pure juice of the grape. Who would not be a *Total Abstainer*, from all that goes by the name of wine, rather than spend money in the purchase of such trash, and, at the same time, run the risk of being poisoned.

The following amusing anecdote will somewhat relieve the dryness of the foregoing details, and still further illustrate the subject :—

A Frenchman, making the tour of London, writes to his friends in Paris to the following effect, "There is a liquor sold in this country, which they call *wine* (most of the inhabitants call it *wind*.) Of what ingredients it is composed I cannot tell ; but you are not to conceive, as the word seems to import, that this is a translation of our word *vin*, a liquor made of the juice of the grape ; for I am well assured there is not a drop of any such juice in it. There

must be many ingredients in this liquor from the many different tastes ; some of which are sweet, others sour, and others bitter ; but though it appeared so *nauseous* to me and my friend, that we could not swallow it, the English relish it very well ; nay, they will often drink a gallon of it at a sitting ; sometimes, in their *cups*, for it intoxicates, they will *wantonly give it the names of all our best wines.*"
—*Advice on Alim. Drinks*, by J. Stevenson, M.D., 1830.

G.

THE PRINCIPLE WHICH INTOXICATES, IN ALL
FERMENTED AND DISTILLED LIQUORS—A POI-
SON.

It has never been denied, that the intoxicating *material*, whether existing in beer, or brandy, is what chemists and medical men denominate *Alcohol*. It is the product, solely, of the fermentation of saccharine, or sugary substances ; and is found to exist when any such substances have passed into the state of *vinous* fermentation, which is the first stage towards *putrefaction*. In the next, or *acetous* stage, it becomes destroyed. Thus it exists in wine, but not in vinegar. Although its poisonous property had been demonstrated, by its destructive influence, on human health, for ages prior to the discovery of it, in the form of a spirit, by means of the art of distillation, it had never received a name, until that of ALCOHOL was given to it, by the Arabian chemists, about eight or nine hundred years ago. The Greeks, indeed, had the wisdom to perceive, that their fermented wines contained a poisonous property—hence, instead of saying, "the man is

drunk," they were accustomed to say "the man is *poisoned*; and the word *intoxication*, which we have borrowed from their language, is derived from their word *toxikon*, which signifies poison.

As all kinds of fermented wine were found to contain a large quantity of Alcohol, it was the practice, at first, to obtain it chiefly from the juice of the grape, and to denominate it *spirits of wine*; but, at present, it is extracted mainly from grain and sugar, and goes by the names of gin, rum, whiskey, &c.

One fact must not be forgotten; namely, that it exists as certainly in the weakest of intoxicating liquors, as in the strongest. In beer it exists in a more diluted form, than in brandy, but its specific quality remains everywhere unchanged.

That it possesses all that is essential to a *poison* is proved, by the testimony of men who have had the best opportunities for becoming acquainted with its nature and effects, as well as by our own observations.

"It would be difficult," says Dr. Gordon, "to find a more destructive *poison* than ardent spirits."

AQUA VITÆ.—"The name," says Dr. Ure, "very absurdly given to Alcohol, when used as an intoxicating beverage. It has been the *Aqua Mortis* (the water of death) to myriads of the human race; and will probably, ere long, destroy the native tribes of North America and Australia."—*Med. Dict.*

"Q. Do you deem ardent spirits a poison?"

"A. Ardent spirits are very destructive to health, and may be deemed a *poison*. Writers upon Toxicology include ardent spirits in the list of poisonous substances."—*Dr. Cheyne, Rep. on Drunk.*, p. 304.

"The impression was rapidly extending, that no man could continue, as an article of luxury, or diet, to use this *poison*, or be accessory to the use of it by others, without the commission of sin, and, in proportion to the light which he might have upon the subject, the accumulation of tremendous and ever-growing guilt."—*Amer. Temp. Doc.*, p. 22.

"On every organ they touch they operate as a *poison*. No where in the human body are they allowed even a lodgment, until the vital powers are so far prostrated that they cannot be moved. They are hurried onward from one organ to another, marking their course with irregularity of action, and disturbance of function, until, at last, as a common nuisance, they are taken up by the emunctories—the scavengers of the system—and unceremoniously excluded."—*Dr. Alden, Amer. Perm. Doc.*, p. 95.

"That it is a *poison* to the body, and a poison not of a very inactive kind, we have abundant proof in this colony, where it produces numerous diseases, and destroys the inhabitants of Hobart's Town so rapidly, that they do not, on an average, live to more than the age of *twenty-three* years; while the prisoners at Macquarrie Harbour, who are excluded from the use of spirit, live, on an average, to thirty-five years, notwithstanding the privations they undergo, in being limited to salt provisions."—*Amer. Perm. Temp. Doc.*, p. 375.

"It is equally *poisonous* with arsenic, operating sometimes more slowly, but with equal certainty."—*Forty-five Physicians of Ohio, Amer. Temp. Doc.*, p. 5.

"Let us now consider how it causes death. Alcohol is a substance which is in its nature unfit for the purposes of

nutrition. It is not in the power of the animal economy to decompose it, and change it into blood, or flesh, or bone, or anything by which the human body is, or can be nourished, strengthened, and supported." "It is Alcohol when taken, it is Alcohol in the stomach, it is Alcohol in the arteries, and veins, and heart, and lungs, and brain, and among all the nerves, and tissues, and fibres of the whole body; and it is Alcohol, when, after having pervaded, and passed through the whole system, it is thrown off again." "Take the blood from the arm, the foot, or the head of the man who drinks it, and distil the blood, and you have Alcohol." "Not a blood-vessel, however minute, not a thread of the smallest nerve, in the whole animal machinery, escapes its influence. It enters the organs of the nursing mother, which prepare the delicate food for the growth and sustenance of her child. It is taken into the circulations and passes through the whole system of the child, having through its whole course produced, not only on the mother, but also on the child, the appropriate effects of the drunkard's *poison*."

"From the fact that it is not suitable as an article of diet, it follows, of course, that it must be hurtful, and that it is *wicked* to drink it, or to *furnish* it to be drunk by others."

"Nor is this all; by this *poison* you deteriorate the quality of the nourishment, which the system does receive. Amidst the bustle, excitement, and irritation, which Alcohol occasions, the organs cannot furnish nourishment, pure and healthful as they otherwise would. And thus, by a three-fold process, you work out *destruction*."

"Facts justify the conclusion; that Alcohol has, within the last thirty years, cut off, in the United States, more

than thirty million years of human probation, and ushered more than a million of souls, uncalled, and in violation of the command, '*Thou shalt not kill,*' into the presence of their Maker."—*Amer. Perm. Temp. Doc.*, p. 463—468.

"I cannot hesitate to recommend the entire disuse of such a *poison*, rather than incur the risks necessarily connected with its moderate use."—*W. Harly, M.D., Physician to the Prisons in Dublin.*

"Q. Do you consider spirits properly designated as *poison*?"

"A. Under a proper explanation of the term they may be *justly* called *poison*; they are ranked by writers on medical jurisprudence among the narcotics—acrid poisons; their deleterious action depends very much on the constitution of the patient, and the amount taken: small quantities seldom produce effects which the patient thinks to be hurtful; but, if repeated, they always prove more or less injurious; larger quantities frequently prove fatal, by directly producing effects analogous to other *poisons*, or by giving rise to other diseases, which, in a short time, cause death: very large doses often destroy life within a *few hours*, and are known to act on the same principle with other narcotics."—*Dr. R. G. Dods, Rep. on Drunk.*, p. 221.

Now, as there is nothing to *intoxicate*, in all *unadulterated* fermented liquors, but *Alcohol*, it is certain, that the drinker of beer, wine, and cyder, is as truly violating the laws of his nature, and committing slow suicide, as the drinker of gin or brandy. "For my own part," says one of the most eminent medical writers of America, Dr. Mussey, "if I were compelled to drink any given amount

of Alcohol, I should much prefer, from regard to health merely, taking it mixed only with water, than in combination with the ingredients existing in beer."

Should the above not satisfy the reader, that Alcohol is a *poison*, he will find many other testimonies bearing on the subject, in "The Curse of Britain," pp. 207—218; and in the publications generally of both the Old and New British and Foreign Temperance Societies.

H.

INTOXICATING DRINKS PRODUCTIVE OF MENTAL DERANGEMENT.

There are some other poisons which are able speedily to destroy life, but they do not seem to exert any *peculiar* influence on those organs, on which the mind is dependent for its due development, and healthy exercise. But all intoxicating liquors possess a *specific* property, by which they derange, and enfeeble the mental faculties.

"The use of *fermented* liquors, and particularly of spirits, is very conducive to the bringing on of insanity; they first act on the stomach, then on the nervous system; they bring on diseased action, disorganization of the brain is the consequence, and all the dreadful results of insanity follow."

"Out of twenty-eight cases admitted last year, that were reported to us as having been recent cases, nineteen out of the twenty-eight were drunkards."—*Dr. Ellis, Resident Phy. at the Co. Lunatic Ass. of Midd. Rep. on Drunk.*, p. 46.

"Among four hundred and ninety-five patients, ad-

mitted, in four years, into a Lunatic Asylum, at Liverpool, two hundred and fifty-seven were known to have lost their reason by drunkenness."

"The observations of Dr. Esquirol, at his establishment, near Paris, showed that of three hundred and thirty-six patients, he only found three whose insanity was attributable to excessive drinking; but Dr. Hallaran ascertained, that at the Cork Lunatic Asylum, out of three hundred and eighty-three male patients, one hundred and three had become deranged through the excessive drinking of whiskey."

In Scotland, where they drink about three times the quantity of spirit that is consumed in England, the number of insane persons is about three to one, as compared with the number in England."—*Rep. on Drunk.*, p. 143.

"Q. Can you inform the Committee, with regard to the patients in Bethlehem Hospital, whether it has been observed that the number of patients that have become insane from spirit drinking has increased?"

"A. I am not able to speak with any particular accuracy; but I would say, generally, from a weekly attendance upon the sub-committee, for now almost thirty years, about half, at least *half* those who come into the committee-room, and concerning whom it has been enquired by the Governors present, or by the Physicians, what they supposed to be the cause of insanity, the larger proportion I should say to be from that cause; it has been stated to be from the cause of drinking."—*J. Poynder, Esq., Rep. on Drunk.*, p. 64.

"The love of strong drink," says Dr. Peirson, "and the proneness to *mania*, are, with respect to each other,

interchangeable causes."—*Amer. Perm. Temp. Doc.*, p. 66.

That intoxicating drinks should produce insanity is no matter of astonishment, when it is known, that alcohol, by being absorbed into the blood, can be carried unchanged to the brain, so as to load and irritate it.

"I dissected a man," says Dr. Kirk, "who died in a state of intoxication after a debauch. The operation was performed a few hours after death. In two of the cavities of the brain, the lateral ventricles, was found the usual quantity of limpid fluid; when we smelt it the odour of whiskey was distinctly perceptible; and when we applied the candle to a portion, in a spoon, it actually burned blue—the lambent flame, characteristic of the *poison*, playing on the surface of the spoon for some seconds."—*Amer. Perm. Temp. Doc.*, p. 65.

"The *intellectual* faculties are impaired by Alcohol. Every excess is a voluntary insanity, and if often repeated, and carried beyond a certain degree, it often produces the horrible disease, called *delirium tremens*; in which, while the animal powers are prostrated, the mind is tortured with the most distressing and fearful imaginations."—*Forty Physicians of the State of New York, Amer. Temp. Doc.*, p. 89.

"It is now understood, that even *moderate* drinking weakens the intellect, blunts the power of discriminating perceptions, and, if it does not, as is often the case, make a man dishonest, it renders him more liable to be deceived, and to make mistakes."

"No man (says an eminent physician) who has taken only a single glass, has all his faculties in as perfect a state,

as the man who takes none."—*Amer. Perm. Temp. Doc.*, p. 235.

How much like idiots, or madmen, do individuals generally act, in their occasional fits of intemperance, though sustaining a reputation for sobriety, prudence, and virtue.

"A respectable lawyer, in the neighbourhood of Boston, was about to sell the wood which was standing upon a certain piece of ground. He told the vendue-master (the auctioneer) not to furnish any intoxicating liquor, but, in its stead, to furnish nourishing food. The vendue-master consented to follow his directions, but, said he, 'I am very sorry, you will lose a great deal of money. I know how it works; and you may depend upon it, that after men have been drinking, the trees look a great deal *larger* than they did before.'—Truly 'wine is a mocker, and strong drink is raging!'"—*Amer. Perm. Temp. Doc.*, p. 460.

"Wine heightens indifference into love; love into jealousy, and jealousy into madness. It often turns the good-natured man into an idiot, and the choleric into an assassin. It gives bitterness to resentment; it makes vanity insupportable, and displays every little spot of the soul in its deformity."—*Addison*.

I.

EXPENSIVENESS OF INTOXICATING LIQUORS.

"In the year 1833, it was calculated, by Professor Edgar, that £54,000. were expended, in distilled spirits, in the parish of Belfast.—The poor of this parish required for their support not more than £5,400. per annum. The ministers of religion received not more than £4,500. The

royal college cost Government £1,500. Supposing, in addition to these sums, £1,100. had been allowed for Bible, Missionary, and similar Societies, and £3,000. to all the Sunday Schools in Ireland, which is the sum devoted to their support, there would then remain TWENTY-NINE THOUSAND POUNDS out of the consumption of spirits in this single parish."—*Rep. on Drunk.*, p. 68.

"The masters of thirty-nine establishments, of one kind, in Belfast, have been in the habit of expending about £1,300. per annum, on 456 men, in spirituous liquors, as a stimulus to exertion; being a larger amount than the voluntary contributions for the lodging, food, clothing, and medical attendance of all the poor of the town!"—*Rep. on Drunk.*, p. 70.

"In the year 1829, in the three parishes of Greenock, consisting of 30,000 inhabitants, there were expended in spirituous liquors, in a year, £98,000; in the town of Glasgow the calculation has been made of £451,000. a year; and in Edinburgh, nearly about the same sum."—*Rep. on Drunk.*, p. 415.

Nearly a million sterling, expended in one year, in *ardent spirits* alone, by the inhabitants of three of the most enlightened towns, in the best instructed portion of Her Majesty's dominions! No wonder the Scotch have been distinguished for diseased livers. But—they are, happily, getting wiser.

"In one small district of the Ands (in Ireland) a mendicity was established some time since, which was found to be sufficient for supporting all the poor of the district for £800. a year. The mendicity, however, fell in a very short time to the ground, for want of support.—In the

same district there were thirty-four spirit shops, and supposing that these received only £100. a year each, we are brought to the conclusion, that, while £3,400 a year was expended in the district, on strong drink, £300. a year could not be obtained for the use of the poor."—*Rep. on Drunk.*, p. 426.

"I have made a calculation of the amount spent, annually, by the public, for distilled spirits alone, and it cannot be less than TWENTY-FIVE MILLIONS of money annually; and I have no doubt that it is to a much larger extent."—*Mr. Mark Moore, Rep. on Drunk.*, p. 1.

This calculation was made in 1834, when the consumption amounted to nearly twenty-six million gallons. In 1836, the quantity of British spirits, on which duty was paid, amounted to nearly TWENTY-SEVEN MILLION gallons!

The income of Government, arising from the use of intoxicating liquors, in the year ending Jan. 1837, was as under:—

Spirits	£8,463,203
Malt, Hops, and Wine.....	£8,045,273

making a grand total, of SIXTEEN MILLIONS AND A HALF STERLING!—*Comp. to the Brit. Almanack*, 1838.

Mr. Beaumont, in his essay on Alcoholic liquors, has calculated, that the cost of *malt liquor* is not less than FORTY-TWO MILLIONS, annually. The writer thinks he has given rather too many gallons to the bushel, and charged somewhat too much per gallon; but as he has taken no account of the *adulterations*, which are known to be practised to a great extent, there is reason for believing that he is not much above the truth.

"It is mentioned in the new statistical account of Scotland, that in the parish of Stephenson, Ayrshire, the population of which is 3681, the enormous sum of £4,425. is spent, annually, in ardent spirits; *being within a trifle of the whole rental of the parish.*"

K.

INTOXICATING LIQUORS AWFULLY DESTRUCTIVE
TO HUMAN LIFE.

It has already been shown, under "Note G," that the principle which intoxicates, in all *fermented* and *distilled* liquors, is a poison; apart, then, from any evidence tending to prove that such liquors are destructive to human life, common sense would conclude that they must of *necessity*, be so. Let us, however, consider the testimony of credible and experienced witnesses.

I. They destroy life by producing disease, or increasing its violence..

"Unnatural excitement, by means of strong liquors, occasions a proportionate exhaustion of the vital powers, a diminished capacity for subsequent exertion, a premature old age, a life of suffering, and an *early grave.*"—*Dr. Carrick, Senior Phy. to the Bristol Inf.*

Dr. Gordon, speaking of the coal-whippers of London, says, "In the London Hospital we receive a great number of those individuals, and the *mortality* among them is *frightful.* The moment they are attacked with an acute disease, they are unable to bear depletion, and they *die* directly."—*Rep. on Drunk.*, p. 197.

"Leaving drunkenness out of the question, the frequent

consumption of a small quantity of spirits, gradually increased, is as surely *destructive of life* as more habitual intoxication ;—and, therefore the gin-shops are spreading diseases and *death* to a degree that is frightful.”—*Dr. Gordon, Rep. on Drunk.*, p. 198.

“ Two thirds of the diseases and *deaths* of Europeans in India, are in consequence of their indulging in the abuse of spirituous liquors, and exposing themselves unnecessarily to the sun during the heat of the day.”—*W. Burke, Inspector General of H. M. Hospitals, Rep. on Drunk.*, p. 433.

“ Of all the articles of the popular *materia medica*, there are none so frequently used, so seldom required, or so dangerous to administer, as ardent spirits, wine, and malt liquors ; and their total rejection would be the means of preventing the ruin of many constitutions, and the loss of *innumerable lives*, which are now sacrificed directly, or indirectly, to their injudicious employment.”—*J. Fothergill, M.R.C.S.*

“ It is not hazarding too much to say, that whilst hundreds and thousands have committed suicide, by the agency of hemp and steel, tens of thousands have *destroyed* themselves by intoxicating drinks.”—*Beaumont on Alcoholic Drinks.*

“ I have no doubt, if a man, beginning at twenty, were to take one large glass of spirits regularly every day, he would thereby affect the duration of his life, probably *abridging* it by at least ten years.”—*Dr. Cheyne.*

“ Many very excellent men have become the subjects of incurable stomach complaints, and *wasted away*, in middle life, where there has been counting-house application, with

only one, or two glasses, at most, of diluted spirit and water, taken every night at the coffee-house, or at home, who would have been shocked to be considered otherwise than sober men, thinking that they were rather benefitting, than injuring their health."

" Travellers generally die of *brandied* stomachs."—*J. Upton, Esq., of Throgmorton Street, 1817.*

In Glasgow, according to Dr. Clealand's tables, there has been a very great increase of mortality, since 1822, the year in which the duty on distilled spirit was reduced. In 1821 the number of deaths was 3,686, in the year 1823, the year when the low duties began to operate, the mortality rose to 4,627, being an increase in the number of deaths of 941."—*Rep. on Drunk., p. 426.*

" I appeal to every philanthropist, patriot, Christian, to take part in the reform ; to avoid the use of spirits as a violation of the laws of life ; to abstain from the *unholy traffic* as from a traffic in human blood."—*Dr. Alden's Address, U. S.*

" The use of spirits, even in the greatest *moderation*, tends to *shorten life*."—*Prof. Hitchcock's Address, U. S.*

" Of 33 persons found dead in one city, 29 were *killed* by intemperance."

" Of 77 persons found dead in different places, the deaths of 67, according to the coroners' inquests, were occasioned by strong drink."

" And, in another city, of 67 adults who died in one year, 28 were killed in the same way."—*Amer. Perm. Temp. Doc., p. 98.*

From the most conclusive evidence, it appears, that

the *cholera*, in both this and other countries, was almost entirely indebted for its destructive influence to intoxicating liquors.

"I have learned from several medical men," says J. C. Graves, a police magistrate of Dublin, "that cholera generally attacked and carried off, in the first instance, those whose constitutions were debilitated by habitual intoxication."

During the prevalence of this awful disease in the United States, 336 died in the city of Albany, above 16 years of age, of whom the following is a detailed account:—

Intemperate persons	140
Free drinkers	55
Habitual moderate drinkers.....	131
Strictly temperate.....	5
Members of Temperance Societies.....	2
Idiots.....	1
Unknown	2

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A distinguished gentleman, in the city of New York, after paying special attention to the subject, observed, that "facts abundantly authorised the conclusion, that had it not been for the sale and use of spirit, there had not been cholera enough in that city to have caused the cessation of business for a single day."—*Perm. Temp. Doc.*, p. 219. See also pages 496 and 497.

"We were once," says a converted Chippeway chief, in a letter to Lord Goderich, "very numerous, and owned all Upper Canada, and lived by hunting and fishing, but the

white men, who came to trade with us, taught our fathers to drink the *fire waters*, which has made our people so poor and sick, and has *killed many tribes*, till we have become very small."—*Papers on Aborig. Tribes*, 1834, p. 135.

"The Copper Indians, through ill-management, *intemperance*, and vice, are said to have *decreased*, within the last five years, to one half the number of what they were."—*Parl. Rep. on Aborig. Tribes*.

"The *depopulation* of the South Sea Islands has been *most fearful*, but I am not aware that it is traceable to the operation of the cruelty of Europeans. It is traceable, in a great measure, to the demoralizing effects of intercourse with the Europeans—the introduction of *ardent spirits* and fire-arms."—*Rev. W. Ellis, Rep. on Aborig. Tribes*, p. 28.

These *amiable* Europeans were not *cruel* enough to murder the natives with their own hands, but they furnished them with the means of murdering themselves and each other.

II. *They destroy life by producing murders, executions, and accidents.*

"Since the institution of the *Recorders'* and Supreme Courts at Madras, no less than thirty-four British soldiers have forfeited their lives for *murders*, and most of these were committed in their intoxicated moments."—*Rep. on Drunk.*, p. 190.

"In the year 1818 twenty-two persons were condemned to *suffer death* in the city of Dublin, every one of whom declared, that drunkenness had been among the chief causes of their ruin."—*Rep. on Drunk.*, p. 266.

"Of more than two hundred *murders*, committed in the United States in a year, nearly all have their origin in drinking."—*Perm. Tem. Doc.*, p. 49.

"It is a melancholy fact, that Mr. Badger, the coroner of Sheffield, has within the short space of ten days, had occasion to hold inquests on thirteen persons, who came to their *deaths*, by accidents, wholly arising from indulging in the baneful vice of intemperance."—*Times*, 11th March, 1837.

"Among the inquests of the years 1827, 1828, and 1829, held in the parish of Liverpool, the verdict in twenty-three of the cases, of which fourteen were men, and nine women, was, "*died from excessive drinking*;" but those, I found upon examining the records of the inquests, formed a *very small proportion* of the deaths from this cause."

"Q. Can you state the probable amount of sudden and violent mortality, throughout the kingdom, from this source?"

"A. Taking the proportion in Liverpool, as the datum, say forty accidental deaths, in one year, in a population of, perhaps, one hundred and fifty thousand, would give for the inhabitants of the United Kingdom SIX THOUSAND, FOUR HUNDRED annually."

"If we were to take the proportion in Manchester, from returns of a similar nature, it would make the deaths four times as great."—*Rev. W. Scoresby, Rep. on Drunk.*, pp. 310, 381.

"During the late war, almost every accident I ever witnessed on board ship, was owing to drunkenness. A number of boats upset and *lives lost*, and men falling from the mast-head, may all be attributed to drunkenness."

"I hold spirituous liquors more dangerous than gun-

powder."—*Capt. E. P. Brenton, R.N., Rep. on Drunk., p. 239.*

"The loss of the *St. George*, with 550 men; of the *Kent*, East Indiaman, with most of her passengers and crew; of the *Ajax*, with 350 people; of the *Rothsay Castle* and 100 lives, has been attributed solely to the use of intoxicating liquor."—*Rep. on Drunk, Evidence of Capt. E. P. Brenton and C. Purnell, Esq.*

L.

THE INFLUENCE OF INTEMPERANCE IN NEUTRALISING THE EFFORTS OF CHRISTIAN MISSIONARIES.

A Wesleyan Missionary, at the Friendly Islands, makes the following report to his Society, from Tongataboo:—

"We have long been grieved to hear of the wickedness committed by our countrymen, who visit the Friendly Islands. It has spread its deadly influence far and wide, and presents an obstacle, of no trifling importance, to the extension of the Gospel, at many parts of the Island, and is the constant stumbling-block to the infant church of Christ, at this place.—From what we have lately witnessed, we find that the evil complained of is increasing upon us, and the consequences have been most afflicting. I do not hesitate to say, that eighteen out of twenty of the accidents which have happened at these Islands, have taken place through the depraved and wicked conduct of the crews, as they *drink to excess*, quarrel and fight among themselves, and insult and ill-treat the natives."—*Rev. J. Thomas.*

"There is nothing more injurious to the South Sea

Islanders than seamen, who have absconded from ships, setting up huts for the retail of ardent spirits. The demoralization, and impediments to the civilization, and prosperity of the people, that have resulted from the activity of foreign traders, in ardent spirits, have been *painful in the extreme*. In one year, it is estimated, that the sum of TWELVE THOUSAND dollars was expended, in Taheite alone, chiefly by the natives, for ardent spirits."—*Rev. W. Ellis*.

"On arriving at Raitea I was perfectly astounded, at beholding the scenes of drunkenness which prevailed in my formerly flourishing station. There were scarcely a *hundred people* who had not *disgraced* themselves; and persons who had made a *consistent profession* of religion for years had been drawn into the vortex!

"The son and successor of old Tamatoa was a very dissipated young man, and when he succeeded to the government, instead of following his father's good example, he sanctioned the introduction of ardent spirits. Encouraged by him, and taking advantage of my absence, a trading captain brought a small cask ashore, and sold it to the natives. This revived their dormant appetite, and like pent up waters, the disposition burst forth, and, with the impetuosity of a resistless torrent, carried the people before it, so that they appeared maddened with infatuation. I could scarcely imagine that they were the same persons among whom I had lived so long, and of whom *I had thought so highly*."

The above is extracted from Mr. Williams's "Narrative of Missionary Enterprises," and after informing his readers, that a resolution was eventually passed to destroy all the *still*s in the island, Mr. Williams goes on to remark, "that the *evil* had become so alarming, that the Mission-

aries felt that *something must be attempted*, and, therefore, determined to set the people an example, by abstaining entirely from the use of ardent spirits, and by forming **TEMPERANCE SOCIETIES**. These worked exceedingly well, especially at Papara, the station occupied by our venerable and indefatigable brother, Mr. Davis."

In one place Mr. Williams remarks, " I am truly thankful—and in this feeling every friend of Missions will participate—that the people, with their chief, have been brought to see their folly, and abandon the use of that which was unfitting them for earth and heaven, by rendering them *poor, profligate, and miserable*."

At this very critical period, we are further informed, the Parliament met, and before the members proceeded to business, they sent a message to the Queen, to know upon what principles they were to act. She returned a copy of the *New Testament*, saying, ' Let the principles contained in that book be the foundation of all your proceedings ;' and, immediately, they enacted a law to prohibit trading with any vessel which brought ardent spirits for sale ; and now there is but one Island, in the group, Porapora, where these are allowed."—pp. 347—349.

As Mr. Williams is one of the most honoured and useful Missionaries of the present age, it is exceedingly strange, that his statements should have so little influence, as they appear to have, among the most zealous of his applauders and supporters.

In reviewing those statements we discover,—

I. That Intoxicating Liquor, under the form of ardent spirit, had nearly destroyed one of the most flourishing Missionary settlements in the South Seas.

II. That the Missionaries *felt* it be their *duty* to esta-

blish *Temperance Societies*, and to abstain altogether from spirits themselves as *an example to the natives*.

III. That it was considered, by the natives, consistent with the principles of the New Testament, to *prohibit trading* with vessels that brought ardent spirits for sale : and to this view of the subject the missionaries agreed.

IV. That Mr. Williams himself rejoiced that the people were induced to *abandon* the use of that, which was “ un-fitting them for earth and heaven, by rendering them poor, profligate, and miserable.”

Now, if there be any sense in all this, is it not the duty of Christians, *at home*, to connect themselves with Temperance Societies, and to abstain *altogether* from those drinks, which are unfitting millions of their countrymen for earth and heaven, by rendering them *poor, profligate, and miserable*. At Raitea, the very trade in such drinks was denounced and prohibited. Alas ! that in Britain the trade should be considered so far innocent and honourable, as to be thought worthy the attention and approval of the Church herself. Even the covers of the *Evangelical Magazine*, as well as other religious periodicals, are not considered too sacred, to be made the vehicle of puffing into notice those very *ardent spirits*, to say nothing of other intoxicating liquors, which, for ages, have been the greatest curse of both the Church and the world. But if ever the anticipated glory of the *millenium* shall arrive, it must be preceded by a *benevolence* more rational and diffusive than that, which, while weeping over the miseries of a few South-Sea Islanders, can overlook the ten-fold greater miseries of the millions *at home* ; and by a *zeal* infinitely more self-denying than that, which expends itself in collecting, weekly, a few pence from individuals, who, while giving

their *pence* to God, are devoting their *pounds* to vanity and self-indulgence.

After having witnessed the dreadful effects of intemperance at Raitea, we need not wonder at finding Mr. Williams, on another occasion, saying, "In attempting to introduce Christianity among a people, I would rather, by far go to an island where they had never seen a European, than go to a place after they have had intercourse with Europeans. I had ten times rather meet them in their *savage* state, than after they have had intercourse with Europeans."—*Rep. on Aborig. Tribes*, p. 28.

For much valuable information on this subject, see *Amer. Perm. Temp. Doc.*, pp. 411—420.

M.

TOTAL ABSTINENCE, FROM ALL INTOXICATING LIQUORS, A PRACTICABLE REMEDY FOR INTemperance.

That men, in enlightened countries, should ever have doubted the possibility of abstaining from intoxicating drinks, is a striking proof of the power of the most unnatural customs to darken the understanding and pervert the judgment.

I. History, both ancient and modern, is directly opposed to the notion, of their being any more necessary, to persons *in health*, than opium or arsenic.

II. The strongest men, and the longest livers, have been distinguished, either by their extreme moderation, in the use of such drinks, or by their Total Abstinence.

III. Many very eminent physicians, living in different ages, and in various countries, have declared the superiority of pure water to all other drinks; consequently, man cannot *require* intoxicating drink as a beverage.—*Appendix N.*

IV. The investigations of science, and the results of long experience go to demonstrate, that that which renders any liquor *intoxicating* is a *poisonous* property, and must therefore, *injure*, rather than promote the health of those who drink it.—*Appendix G.*

But the truth of the position, at the head of this article, has now been proved, by innumerable instances, of persons in all situations, and of all classes, who have abstained from intoxicating liquors without injury, though, previously, accustomed to them from their childhood.

The following *cases* are taken from the Ninth Report of the American Temperance Society.

“About two years ago, I commenced Total Abstinence from all intoxicating drinks; and I am constrained to believe, that I have experienced a much more sensible improvement in my bodily and mental powers than when the reform was but half accomplished. I am now nearly sixty-two years old, and find, so far as I am capable of forming a judgment, that my bodily and mental powers are better than they were twelve years ago.”—*Hon. Judge Brewster, of Riga.*

“Till the age of twenty-nine years, I was in the habit of using intoxicating liquor of almost every kind. Since 1824 I have continued to labour, summer and winter, and am satisfied that, in my case, abstinence from all intoxicating drink is beneficial to health. I am less affected by heat

and cold—have more uniformity of feeling, and more cheerfulness of mind.”—*Colonel Guy Bigelow, of Colchester, Conn.*

“ For eight or ten years past, I have wholly abstained from the use of intoxicating liquors ; I find dispensing with them has been decidedly beneficial, and that I was entirely wrong in supposing that they did me good.”—*Hon. Judge Lomas, of Montpelier.*

“ I have received much advantage, every way, by a perfect adherence to the principle of total abstinence from all intoxicating liquor.”—*Rev. Henry White, Pastor of Allen Street Church, New York.*

“ I used to suffer much from head-ache, sick stomach, want of appetite, irregularity of the bowels, restless nights, rheumatic pains, melancholy feelings, and a most distressing affection of the heart. Of all these I have got cured, by abandoning stimulants and improper food.”

“ It matters not whether the stimulants be distilled spirit or *fermented* liquors ; they all, without exception, endanger the health of man, produce diseases of the most fatal kind, and destroy more lives than sword, pestilence, and famine.”—*Joseph Speed, M.D., of Caroline, Tomkins Co., New York.*

“ I have discontinued the use of all intoxicating drinks for about two years and a half. My health has been gradually improving ever since, and is now perfectly good. The effect on the capability of making great, and continued, efforts of mind and body, has been decidedly favourable. I can do nearly double the mental labour, which I could formerly do.”—*William Ladd, Esq., Sec. of the American Peace Society.*

“ Since I have adopted the principle of total abstinence, I find I can perform the longest journies by night and day, on land and water, in heat and cold, and yet not suffer any inconvenience from the want of stimulating drinks.”—*Amasa Walker, Esq., Merchant, of Boston, Mass.*

“ I now drink neither ardent spirit, nor any other intoxicating beverage—not wine, cider, or beer. The effect is, I am uniformly well and cheerful. I enjoy more, even in eating and drinking, than formerly; am apparently younger, and more vigorous, than I was ten years ago; and now, at the age of fifty-six, am about to go into the West, as a young man, to engage in new toils and labours.”—*Rev. Ab. Wheeler, of Meredith, New Hamp.*

“ For seven or eight years I have used, for beverage, pure cold *water*, and nothing else. I have frequently travelled all day, in an open gig, in rain, and snow storms, under burning suns, and in freezing cold. I never made so much mental effort, nor so great. I have written more in the last five years, than in any other portion of my life. I can truly say, that since I have got my system thoroughly into a *cold water* habit, I know not what fatigue is.”—*Rev. Henry C. Wright, late Agent of the Amer. Sun. Sc. Union.*

I neither use ardent spirits, wine, cider, or any other intoxicating drink. I neither smoke, chew, or snuff tobacco.”

“ I have travelled much the past winter, which has been remarkable for intense cold, and have some days journeyed when the thermometer was 8, 12, 14, 18, 20, 22, and once 25 degrees below zero, and drank water only. I am, under the blessing of God, in the enjoyment of perfect health,

never knowing what it is (since I abstained from the use of every thing of an intoxicating and exciting nature) to be unwell for five minutes at a time.”—*John Ball, Esq., Merchant, of Boston, Mass.*

“ A few years ago I was called to make a geological survey of the state of Massachusetts, which required about five thousand miles of travel, in an open waggon, at a rate not greater than from twenty to thirty miles per day, and very severe bodily exertion, in climbing mountains, and in breaking, trimming, and transporting more than five thousand rocks and minerals. I was usually employed from sunrise till ten o’clock at night, with little interruption. Yet during all my wanderings I drank not one drop of alcohol. And I found myself more capable of exertion and fatigue than in former years, when I was in the occasional use of stimulating drinks.”—*Rev. E. Hitchcock, Professor of Chemistry, &c., Amherst Coll., Mass.*

“ Having before me the example of a beloved father, who abjured the use of every intoxicating beverage, after he was at the age of eighty, and lived with both bodily and mental faculties almost wholly unimpaired, till past the age of ninety-one; and continually hearing that the habitual drinkers of ardent spirits exclaim, ‘ Give us your wine, and we will drink no more rum,’ I resolved to abstain from the use of every thing which can intoxicate.”

“ The result is, that my health has been firm and uninterrupted. I have not had even a common cold.”

“ As to corporeal exertions, though in my sixty-third year, I walk ten miles in an afternoon, at the rate of four miles an hour, without *fatigue*, and what is better, without *thirst*.”—*Rev. John Pierce, D.D., of Brookline.*

“ During two years which have elapsed since I discon-

tinued the use of wine and porter, the only intoxicating substances which I have been accustomed to take, I have improved materially in health, and have been able to make more prolonged efforts, both of body and mind."—*Rev. Alonzo Potter, D.D., Professor of Intellectual and Moral Philosophy.*

"For the last nine years I have wholly abstained from ardent spirits, and habitually from all fermented liquors. The last year, which has been the period in which I have relinquished even the occasional use of wine, I have enjoyed better health, than in either of the nine; and it is an interesting and grateful fact to me, that protracted and severe mental efforts can now be borne without weariness."—*Hon. Theodore Frelinghuysen, U.S.S.*

"Certain I am that these drinks, particularly wine, and porter, or beer, to which I resorted by advice of friends and Physicians, in order to build up my *debilitated* system, only increased the evil, and I became incapacitated for almost all bodily and mental effort."—"I can truly say, on reviewing my whole progress, that in proportion as *I got rid of alcohol, I got rid of disease*; and during no part of my life, not even before my constitution began to fail, have I enjoyed such uniform health of *body and mind*, as during the last two years."—*John T. Norton, Esq., of Farmington, Conn.*

"I have for years, and at all seasons, preached uniformly three, frequently four, sermons on the Sabbath, and several others during the week; besides making more than one thousand pastoral visits, annually, and attending to much other labour, bodily and mental; and believe that upon my *water drinking*, regular diet, and early rising system, with

the Divine blessing, I may hope to be young, vigorous, and healthy for many years yet to come."—*Rev. Orin Fowler, Fall River, Mass.*

"Before I discontinued the use of narcotic and stimulating drinks I was threatened with consumption; this tendency still remains, but is every year diminishing. My general health is greatly improved. I think my constitution of both mind and body more juvenile than six years ago."—*W. A. Alcott, M.D., author of the "Young Man's Guide," &c.*

"I am now in the ninth year of strict total abstinence, from the use either *for beverage or medicine*, of all intoxicating liquor. I have noticed my experience, and contrasted it with that of the twenty-four preceding years, while I temperately used these liquors. The result of my observation is—

I. My health is much improved.

II. I can endure, without inconvenience, cold, heat, and fatigue."—*Hon. Judge Hall.*

The following extracts are from letters addressed, by the respected individuals whose names are attached to them, to Mr. R. Sleman, Surgeon, of Tavistock :—

"I have great pleasure in being able to bear the fullest testimony to the fact, of their being, in this neighbourhood, very many men, workers in the *iron* founderies, and in the large *smitheries* connected therewith, who have, for some time past, adopted the total abstinence rule, as to any and all kinds of intoxicating liquors."—*F. Harvey, Hayle Foundry, Cornwall.*

"In Belfast, we have some persons united with us who follow the iron foundry business, and who, of course, have

to labour exceedingly hard, and to be exposed to sudden changes from heat to cold. Sometime ago there was a trial made, I think for a wager, between several men following this employment, some being Tee-totallers, and others in the habit of taking beer; the Tee-totallers were able to *work harder*, and with far less fatigue than the others, and the advantage was clearly declared on their side. The Tee-totallers used bread soaked in water, and the other men partook of their customary quantum of ale.”
—*Rev. William Cook, Belfast.*

“ With regard to the ‘ safety of sudden abstinence ’—upon this point, it is sufficient to state, that every reformed drunkard (we have about 300) abstained suddenly without anything more than a little temporary inconvenience; their ‘ constitution ’ soon rallied, and their strength and vigour speedily improved.”—*Mr. John Andrews, jun. Leeds.*

“ That it is safe, experience has amply and abundantly proved. I take my own family connexion here as one instance. It consists of five families, including parents, children, and servants, thirty-five in number, varying in age from 70 years down to 3 months, and all, with the exception of three, total abstainers, and every one admits (except children who cannot give an answer) that their health is *improved* since giving up the use of stimulating drinks. I will just add, in conclusion, that I do not know a single instance of any individual having suffered from relinquishing the use of these things; no, not even the *worst drunkard*, giving them up *all at once*.”—*John Cadbury, Esq., Birmingham.*

“ In the Connecticut state prison, with an average of 120 convicts, more than 90 of whom were *notoriously in-*

temperate, before they came there, not one of whom was permitted to take a drop of intoxicating liquor after he entered the walls of the prison, there was no death for 16 months, and but one death for about 2 years."—*Amer. Perm. Temp. Doc.*, p. 29.

But a volume might be filled with testimonies in favour of the position, that "Total abstinence from intoxicating liquors, is a *practicable* remedy for intemperance." Suffice it to say, that SIX HUNDRED ministers in Wales, and NINETEEN HUNDRED, in the State of New York, have adopted this remedy—that, by means of it, at least FIVE THOUSAND DRUNKARDS, in Great Britain, have been reclaimed—that the county of Cornwall, alone, can produce not less than TWENTY THOUSAND total abstainers; the town of Liverpool not less than THIRTY THOUSAND; Wales considerably more than ONE HUNDRED THOUSAND;—that the aggregate number of total abstainers in Great Britain and Ireland, is estimated at HALF A MILLION, and in America at a MILLION;—that these include the utmost *variety* of *character*; and, finally, that ALL who have given the principle contended for a *full, fair, and impartial trial*, are its warmest friends and most powerful advocates.

N.

WATER DRINKING CONDUCTIVE TO HEALTH,
STRENGTH, AND LONGEVITY.

PYTHAGORAS.

"This eminent philosopher laid down such rules, as he thought most conduced to maintain tranquillity of mind,

and perfect health of body. Hence he eat only twice a day, as was then the general custom ; in the morning, when he only took a little piece of bread, and at supper, when he made a moderate meal. He allowed no beverage but *water*.”—*Dr. Cocchi, a Florentine Physician, on the Reg. of Pyth.*

EARL STANHOPE AND WATER.

“ My father was a weakly child ; he was taken early to Geneva, where a celebrated medical professor, who had formerly been a pupil of the great Boerhaave, was consulted on his case. He advised that he should use much exercise, and drink nothing but *water*. He adhered strictly to that advice ; and when, in after years, his habits became more sedentary, he still used only water. He became clear and vigorous in his various energies of body and mind, and exerted his faculties almost to the last moment of his life.

“ My grandfather was also a water drinker, and was vigorous and active in body and in mind ; and even at the age of 72, devoted several hours a day to abstruse mathematical studies.

“ My grandmother, whose health, for years, was weak and feeble, drank only water, but she enjoyed to an extreme old age, the use of her ordinary faculties ; nor did she feel uncomfortably exhausted when near her dissolution, which took place when she was 93 years of age.”—*Speech at Exeter Hall.*

WATER DRINKING AND LONGEVITY.

“ On Friday, the 3rd February, 1837, died Ann Parker, aged 109, the oldest inhabitant of Kent. During her whole life she abstained from spirituous liquors, indulging only in tea.”—*London Temperance Intel.*, vol. i., p. 107.

"Died, on the 26th of June, 1838, at Bybrook, Jamaica, Mrs. Letitia Cox. She outlived the oldest inhabitants in this parish for many generations. By her account, she was a grown up young woman at the time of the destruction of Port Royal, by an earthquake. She declared she never drank any thing but *water* during the whole of her life. She must have been upwards of ONE HUNDRED AND SIXTY years old."

"An old black woman, at Holland estate, died eighteen months ago, at ONE HUNDRED AND FORTY years old. She also declared she never drank anything but *water*. Holland estate is the property of Mr. W. E. Gladstone, member for Newark."—*Jamaica Royal Gazette*.

HINDOOS AND MAHOMETANS.

"Q. You have seen, of course, the East India Company's army?"

"A. Yes.

"Q. Composed of Hindoos and Mahometans, whose only beverage is *water*."

"A. Yes.

"Q. Is not their state of discipline superior to that of the British Army?"

"A. Very, I conceive.

"Q. Are they not found to be more fit for duty, and to undertake severe marches, and execute operations, to which the English soldier is incompetent, from inebriety?"

"A. Yes, I believe so."—*Capt. T. H. Davis, Rep. on Drunk.*, p. 180.

THE ANCIENT PERSIANS, WATER DRINKERS.

Zenophon, speaking of their mode of training their children, says, "the boys, under sixteen or seventeen years of

age, were required to take with them to the place of instruction, for their food, 'bread, with a sort of herb, much in use, to eat with it; and a cup to drink in, that if any were thirsty they might take from the river.'"

The young men, until twenty-seven years of age, were restricted to the same diet. And the historian remarks, that, "if any one think that they eat without pleasure, when they have this herb only for food, with their bread, and that they drink without pleasure, when they drink *water*, let him recollect, how pleasant it is to one, who is *hungry*, to eat plain cake or bread; and how pleasant to one, who is *thirsty*, to drink water."

When Cyrus was addressing the commanders of the army, which he led to the assistance of his uncle Cyaxares, against the Assyrians, and their allies, we find him saying, "You can use hunger to relish your food, as others do the daintiest meats; you, even with more ease than lions, can bear the drinking of plain *water*, and you carry within your minds the noblest, and most warlike qualities in the world."

—*Cyrop.* 1 *Lib.*

After a victory, Cyrus requested the Medes to send him half the bread that had been made, but to send neither meat with it, nor any thing to drink; adding, "for of these we have enough with us already provided." But what Cyrus meant was, that the meat they had with their bread was hunger, and "*their drink was the water of a stream that ran by.*"—*Cyrop.* 3 *Lib.*

It should not be forgotten, that it was by these *water drinking* Persians, that the wine-drinking Assyrians were eventually conquered.

"Water is the strongest digester, and the best vehicle to our nourishment, being both the finest fluid, and the most

powerful dissolvent in nature, and it is the ordinary drink of the far greater part of the human race." "The robust and valiant heroes of antiquity were *water* drinkers."—*Butler on the Feasts, Fasts, &c., of the Cath. Church; London, 1774.*

"The commander of a British merchantman was carried into Algiers, and for nine months compelled to work, from four in the morning till four in the evening, on one loaf of bread, made of the black wheat of Africa, and the vegetable locust, with *water* for his drink. He became very thin, but enjoyed perfect health."—*Dr. Farre, Rep. on Drunk., p. 103.*

"For nine and thirty years I have never swallowed one glass of wine, or of ardent spirits. Up to the time of my leaving England, for the Mediterranean, I had been accustomed to drink a little beer at dinner, but finding the taste of it bitter, at my return, I put the glass down upon the table, without swallowing the contents, and have never since drank one drop of fermented liquors."

"I was born at Walton Hall, near Wakefield, in the county of York, some five and fifty years ago; this tells me that I am no chicken. But were I asked, how I feel with respect to the approaches of old age, I should quote Dryden's translation of the description which the Roman poet gives us of Charon.

'He seemed in years, yet in his years were seen
A vernal vigour, and autumnal green.'

In fact, I feel as though I were not more than thirty years old. I am quite free from all rheumatic pains; and am so supple in the joints, that I can climb a tree with the utmost facility."—*Autobiography of C. Walton, Esq., a great traveller and naturalist.*"

"The English prisoners made by Tippoo Saib, though kept upon a scanty pittance of bread and *water*, found themselves in better health than before; and some of them were cured, during their captivity, of liver complaints, of long and severe duration."—*Curiosities of Med. Exp.*, by Dr. Millingen, 1837.

"The more simply life is supported, and the less stimulus we use the better."

"He is happy who considers *water* as his best and only drink."—Dr. Paris.

General Jackson, of North America, being asked, if soldiers needed ardent spirits? replied, that "he had observed, in arduous duty, and severe cold, that those performed the one, and endured the other, the best, who drank only *water*."

"*Water* liquifies and concocts our food, better than any fermented liquor whatever."—Dr. Barnard, *Hist. of Cold Bathing*, p. 440.

"If people would but accustom themselves to drink *water*, they would be more free from many diseases, such as tremblings, palsies, apoplexies, giddiness, pains in the head, gout, stone, dropsy, rheumatism, piles, and such like; which diseases are most common among them that drink strong drinks, and which *water*, generally, would prevent."—Dr. Pratt, *Treatise of Mineral Waters*.

"Pure *water* is the fittest drink for all ages and temperaments; and of all the productions of nature and art, comes the nearest to that universal remedy, so much sought after by mankind, but never, hitherto, discovered."—Hoffman.

“ When men contented themselves with *water*, they had more health and strength ; and, at this day, those who drink nothing but *water* are more healthy, and live longer than those who drink strong liquors, which raise the heat of the stomach to excess, whereas *water* keeps it in due temper. Such whose blood is inflamed live not so long as those who are of a cooler temper ; a hot blood being commonly the cause of flushes, rheums, ill-digestion, pains in the limbs, head-ache, dimness of the sight, and especially, of hysteric vapours.”—*Dr. Duncan, Treatise on Hot Liquors.*

“ I feed sweetly on *water* and bread—those sweet and easy provisions of the body, and I defy the pleasures of costly provisions.”—*Epicurus.*

“ *Water* drinkers are temperate in their actions, prudent, and ingenious. They are safe from those diseases which affect the head, such as apoplexies, palsies, pain, blindness, deafness, gout, convulsions, trembling, foetor of the mouth, and of the whole body.”

“ *Water* resists putrefaction ; and cools burning heat and thirsts ; and after dinner helps digestion. If the virtues of cold water were seriously considered, all persons would value it as a great medicine, in preventing the stone, asthma, and hysteric fits ; and to the use of this children ought to be bred up from their cradles.”—*Sir John Floyer, Treatise of Cold Baths, 5th edit., p. 109.*

O.

THE TRAFFIC IN STRONG DRINKS IMMORAL IN ITSELF, AND RUINOUS TO THOSE ENGAGED IN IT.

IMMORAL IN ITSELF.—It is next to impossible to engage in this traffic, as it is now conducted, without *sin*; and most of the men who are concerned in it are rendered, by its hardening and demoralizing influence, utterly regardless of the crimes and miseries they are producing.

Wesley saw its immorality, in reference to ardent spirits, and denounced it, with his usual energy and faithfulness. "We may not sell," he says, "anything which tends to impair health. Such is eminently all that *liquid fire*, commonly called drams, or spirituous liquors. All who sell them, in the common way, to any that will buy, are *poisoners general*! They *murder* his majesty's subjects by wholesale, neither does their eye pity or spare. They drive them to hell like sheep: and what is their gain? Is it not the blood of these men? Who then would envy their large estates and sumptuous palaces? A curse is in the midst of them: the curse of God cleaves to the stones, the timber, the furniture of them! The curse of God is in their gardens, their walks, their groves; a fire that burns to the nethermost hell! Blood, blood is there; the foundations, the floor, the walls, the roof, are stained with blood. And canst thou hope, O man of blood, though thou art clothed in scarlet, and farest sumptuously every day, canst thou hope, to deliver down thy fields of blood to the third generation? Not so; for there is a God in heaven; therefore thy name shall soon be rooted out. Like as

those whom thou hast destroyed, body and soul, thy memorial shall perish with thee."—*Sermon L.*

With these words staring them in the face, how is it that we have, now, so many spirit selling, and spirit drinking, members of that society, which boasts of its having the *pious, devoted, and venerable Wesley* for its founder? Alas! many of its ministers are, themselves, closely allied to the unhallowed traffic; and, judging from their conduct, there is too much reason to fear, that they would close every chapel in the "connexion" against the advocates of Total Abstinence, though the eternal ruin of every existing drunkard should be the consequence.

On the subject of wasting or destroying the fruits of the earth, Dr. Paley remarks, "From reason and revelation, it appears, that God intended the fruits of the earth for man's support; but as he did not intend any *waste or misapplication* of those productions, such acts are, like others, more expressly mentioned, *wrong*, as contrary to God's will. Hence the conversion of corn fields into parks for deer, or covers for foxes; the noncultivation of lands, by parties in possession, or the refusal to let them to those who will cultivate them; the destruction or waste of food, with the view to increase the price of stocks on hand; the expending on dogs and horses the sustenance of man, or *the conversion of grain into ardent spirits*; these, and, in short, *all acts by which the food of man is diminished*, either in quantity or quality, are SINFUL, as opposed to God's desire for the happiness of his creatures."—*Mor. Phi.*

The following are the sentiments of many of the most eminent Christians and philanthropists of the New World

and happy will be the day when the British churches shall be universally impressed with the same sentiments :—

“ It is an established principle of law, for the violation of which men have been hanged ; that the accessory and the principal, in the commission of crime, are both guilty. If this principle is correct, and applies to divine as well as human law, and if the drunkard cannot enter heaven, what will be the condition of him who is accessory to the making of drunkards ? who *furnishes* the materials, and, for the sake of gain, sends them out to all who will purchase them, when he knows the nature and effects of this employment ? Can he enter heaven ? ”—*Amer. Perm. Temp. Doc.*, p. 47.

“ No proposition seems to me susceptible of more satisfactory demonstration than this,—and I am sure that no person can give it one hour’s serious thought without assenting to it,—that in the present state of information on this subject, no man can think to act on *Christian principle*, or do a patriot’s duty to his country, and at the same time *make* or *sell* the instrument of intoxication.”—*Rev. Henry Ware*.

“ I challenge any man who understands the nature of ardent spirit, and yet, for the sake of gain, continues to be engaged in the traffic, to show that he is not involved in the guilt of murder.”—*Lyman Beecher, D.D.*

“ Without a prophet’s vision, I foresee the day, when the manufacture of intoxicating drink, for common distribution, will be classed with the arts of counterfeiting and forgery, and the maintenance of houses of midnight revelry and pollution.”—*Rev. Baxter Dickenson*.

“ Over every grog shop should be written, in great



capitals, "*The way to hell, going down to the chambers of death.*—Judge Doggett.

"The committee know of *no principle of the Gospel* that will justify churches of Jesus Christ in permitting their members, who have opportunity to understand this subject, to continue their work of *death.*"—*Amer. Temp. Doc.*, p. 153.

"And should the church receive from the world those who make it a business to carry on this *notoriously immoral traffic*, they will greatly increase their *guilt*, and ripen for the awful displeasure of their God."—p. 216.

"There is a *CRUELTY* in this traffic, and in its legal sanctions—it is a refinement on cannibal cruelty—a sacrifice to fires, more deadly to body and soul, than were ever kindled by the funeral pile of Pagans."—p. 383.

"Which does the greatest mischief to the community, the man who kills drunkards, or the man who turns sober men into drunkards; and thus prepares them, as fast as drunkards are removed, to step forward and fill their places, and roll the horrors of drunkenness onward from generation to generation?"—p. 407.

"Who gave you, and who can give you a moral right to pursue a business, which increases fourfold the exposure of our children and youth to become drunkards, and be ruined?" "It is a business which *moral* right forbids. And if you continue to pursue it, you do it in violation of that moral obligation which binds you, as an intelligent, accountable agent, to glorify God, and to do good, and good only, as you have opportunity, to all men; and which will hold you responsible, to an endless retribution, according to your works."—p. 428.

"If to him who sees his fellow creatures hungry, or

naked, or sick, or in prison, and does not, if in his power, minister to their relief, the infinitely merciful Saviour says, "Depart, ye cursed into everlasting fire; prepared for the devil and his angels," what will he say to those who continue, knowingly and perseveringly, to make it their business to bring such evils upon them? Can they expect to escape the withering indignation of Him, whose eyes are as a flame of fire, and who is a *just* God, as well as a Saviour."—p. 245.

"While professing Christians continue to exhibit the baleful example of tasting the drunkard's poison; or, by a *sacrilegious traffic* to make it their employment to degrade and destroy their fellow men, those who love the Lord must not keep silence, but must lift up their warning voice, and use all lawful efforts to remove this *withering* reproach from the house of God."—p. 243.

II. THE TRAFFIC RUINOUS TO THOSE ENGAGED IN IT.
—123 beer-sellers and landlords appeared to be discharged from prison, at the Lancaster July Insolvent Court, before John Greathead Harris, Esq., Her Majesty's Commissioner. From common observation, I should give it as my opinion, that where one goes to prison for debt, nine others, at least, by assignments, compositions, and transfers of various kinds, shuffle through their difficulties, without this prison discipline. If this be true, then, there are no fewer than 1,200 persons who fail in the business of selling intoxicating liquor, in a limited part of this county (Lancashire) from one court day to another, being the space of seventeen weeks."—*J. Livesey*.

It is admitted that some engaged in the traffic have become *rich*; but, in the case of many such, the curse of

God has rested heavily on their persons, or their families. The writer is well acquainted with a certain town, containing about forty public houses and beer shops, and he does not know a single instance in which they have not occasioned some serious injury, to some of the parties connected with them, by producing poverty, crime, disease, drunkenness, or premature death.

“ In Stephen Town, New York, there have been fifty-four tavern keepers who sold ardent spirits ; thirty-seven did not succeed in business ; sixteen are living intemperate ; and four have died drunkards.”

“ In Petersburg there have been fifty-four inn-keepers ; five succeeded in their business, and of the forty-nine who did not, eleven died drunkards ”

“ In Brunswick there have been forty tavern keepers ; twenty-two of them became intemperate, and four died drunkards.”

“ In Lansingburgh, of eighteen tavern keepers, twelve are intemperate, or have died drunkards.”—*Amer. Perm. Temp. Doc.*, p. 159.

“ It is a lamentable fact, that upon a careful estimate, it is found, that of the tavern keepers, and retailers of ardent spirits in this state, (New York,) during the last forty years, more than two-thirds have become drunkards, and reduced their families to poverty and wretchedness.”—*Judge Platt*.

“ A rum-seller in Massachusetts became rich by the estates of his customers, who became drunkards, falling into his hands. At length he died, and left his property to his sons. They moved into the western country. The eldest opened a store, and prosecuted the business of his father. He soon, like his father's customers, became a

drunkard, and sunk into an ignominious grave. His brother took his place, and prosecuted his business. He too became a drunkard, and was shortly with his brother, in the drunkard's grave. The third, and only remaining son, took the property, and prosecuted the business. And when our secretary, the last winter, passed that way, he was a drunkard, staggering about the streets."—*Amer. Perm. Temp. Doc.*, p. 356.

P.

THE OLD BRITISH AND FOREIGN TEMPERANCE
SOCIETY.

This Society was the *morning star* of the Temperance Reformation in our hemisphere, and it would be both foolish and ungrateful to deny its past usefulness. It was the harbinger of a glorious day, but it was no more capable of producing that day, than the first beams of the morning are capable of vying in warmth and brightness with the rays of a noon-tide sun. It told us that we had been slumbering through a long night of ignorance, and that it was time to bestir ourselves for our own, and our country's safety, but it only permitted us to see "men as trees walking."

The defects of this Society are every day becoming more and more apparent; and it must, yet, be merged, in the more perfect system, to which it has given rise, or sink beneath the weight of its own infirmities.

As far back as the year 1834, its want of adaptation to the case of intemperate characters was seen and acknowledged by its sincerest friends. When Mr. W. Collins was asked by the Parliamentary Committee, "Have you found Temperance Societies," meaning those founded on

the *moderation principle*, "of use in reclaiming the confirmed drunkard? His reply was,—“ We have found Temperance Societies have been instrumental in doing a little that way, but *not much*. The more we have experience, the more we come to the conclusion, that drunkards are almost *irreclaimable*.”—*Rep. on Drunk.*, p. 144.

In another place this gentleman remarks, “ I may mention an important fact connected with our Temperance Societies, that a considerable portion of our members, who have fallen, apostatized from us by substituting porter or ale, in the place of spirits, &c.” “ It still keeps alive the drunken appetite, and the tendency being onwards to stronger stimulants, leads them to spirits again.”—*Rep. on Drunk.*, p. 167.

But with all its *deficiencies* and *incongruities*, money, and patronage, may, for some time, yet, preserve to it “ a local habitation and a name ;” but, as an instrument for securing to the world the blessings of *true temperance*, it must now be regarded as *obstructive*, rather than favourable to such an object. By attempting to perpetuate the *delusion*, that wine, cider, and malt liquors, may be used with safety by persons in health, its friends are, in reality, endeavouring to carry us back into the dark ages, and are leaving open the greatest sources of our national intemperance ; and by allowing the use of Alcohol, in the form of such drinks, while reprobating the use of it, under the name of spirit, however diluted, coloured, and flavoured, they are guilty of a practical inconsistency, too flagrant to escape the observation of any man, of common sense, and impartial judgment.

ALCOHOL is the enemy with which we are at war—ALCOHOL, in all its disguises, and under all the ever vary

ing forms it is capable of assuming. This is the great cause of our national degradation, crime, and misery ; and we cannot think ourselves true to our profession, if, while we attack it in the shape of the washerwoman's *gin*, we let it escape when lurking in her mistress's *port* and *sherry*.

" I laboured perseveringly," says the REV. D. CHARLES, of Bala, " for the space of two years or more, with what is called the Temperance Society, and succeeded in persuading some few drunkards to sign that pledge ; (few indeed, for the drunkards knew too well it would not do for them ;) but of those few I know not of one who was reclaimed thereby."

" In 1832," says G. B. BROWN, Esq., of Halifax, " we formed a Temperance Society on the moderation pledge ; the effects were scarcely visible, for no drunkards were reclaimed, and not many reduced their daily consumption of wine and porter."

" The moderation system," says MR. JOHN CADBURY, of Birmingham, " was zealously and ardently advocated, for many years, in this town, and enrolled those of high rank and wealth among its members." " But with all our industry, in distributing tracts, visiting poor drunkards, and holding meetings, the interest sunk away, until the existence of a Temperance Society was only in name." " On the moderation system I never knew one drunkard reclaimed ; whilst on the Tee-total plan, we have hundreds, who were once drunkards, now not only sober men, good husbands, and kind fathers, but regular frequenters of a place of worship."

J. CROPPER, JUN. Esq., of Liverpool, bears similar testimony to the inefficiency of the *old Society*. " We found," he says, " after working the old Society for some

time, that little good resulted. We could point to few instances of permanent good."

"The history of the Temperance Society," says T. BEAUMONT, Esq., Surgeon, of Bradford, "in this town and neighbourhood, is full of instruction on this head; for here the first Moderation Society was formed, and here there was no want of zeal, talent, or piety, in the working of that system; and yet, in nearly five years, we did not succeed in reforming *one solitary drunkard*."

So much for the uselessness of the old Society in the way of reclaiming drunkards! and as an instrument for preventing drunkenness, it is to be feared, that among a people so universally infected with drinking customs, as are the inhabitants of Great Britain, it will prove almost as useless.

Q.

THE NEW TEMPERANCE SOCIETIES.

These are all on the principle of *Total Abstinence from all Intoxicating Liquors*. Manchester has the honour of being their birth place, but it would be difficult to fix on the *individual*, to whom belongs the credit of originating the principle on which they are founded, as the only infallible cure for drunkenness. Many, especially persons who had been intemperate, were acting on it, in the old Societies, before it became the basis of an entirely new system. Mr. Livesey, of Preston, in Lancashire, was one of its earliest and warmest advocates; but the first society, established exclusively on this principle, was formed in connexion with Oak Street chapel, in Manchester, on the 26th Feb. 1835, by the Rev. F. Beardsall.

Had not this principle been adopted in England, there can be no doubt that it would, soon, have been embraced in America ; for the American Societies, which were founded on the same principle as the British and Foreign Temperance Society, were beginning to discover their want of a more comprehensive and stringent rule, by which to secure the victories they had won.

From the Sixth Report of the American Temperance Society, it appears, that the following resolution was passed in May, 1833 :—

Resolved, “ That the vital interests and complete success of the Temperance cause demand, that in all the efforts of the friends of that cause, against the use of ardent spirits, no substitute, except *pure water*, be recommended as a drink.”

On the 25th of December, in the same year, a Convention was held at Jackson, in Mississippi, and on the 7th of January following, at Frankfort, in Kentucky. In Mississippi it was “ recommended that in the formation of all new Temperance Societies, they should agree to abstain from the drinking not only of ardent spirit, but also of *wine*.” At Kentucky, “ a Legislative Temperance Society was formed, and the members agreed to abstain from the drinking of both ardent spirit and *wine*, and also from the traffic in them.” Thus, gradually, were Total Abstinence Societies introduced into both the Old and New World.

That such an innovation upon *opinions* and *customs*, which had been almost wholly unquestioned for ages, and such an attack upon *interests*, which had become of the most formidable character, should meet with opposition, was to be expected, as a thing of course. But with the

exception of something very much like *sarling vituperation*, from the pen of Dr. Edgar, the new Societies have been assailed by nothing of a literary kind, which has been deserving of a serious answer. They are, now, steadily pursuing a most successful career, and unless they allow the father of lies and of discord, to divert them from the great object they have in view, their course is sure to be onward, and more and more triumphant.

Their efforts should now be directed to secure among themselves the most perfect *union*, and the most zealous *co-operation*. Without this they may do much, but with it they are invincible. The writer fancies that he has discovered among them too great a desire for a sort of *independence*, which is fatal to every thing like powerful confederation; and a tendency to consult *local interests*, and *individual opinions*, to the neglect of the *common good*, and of great and generally admitted *principles*. He will be happy to find that he is wrong; but of this he is certain, that, without more UNION, much of the ground that has been won, will be lost again; and that much will continue in the enemy's possession, which, otherwise, might be wrested from him.

The cause of Total Abstinence has its foundations too deeply laid in truth and benevolence,—it is too obviously identified with the glory of God, and the happiness of man, to be materially retarded by any thing, short of the selfishness—the imprudence—the supineness—or the treachery of its professed friends. It is a cause which has already engaged in its behalf an extraordinary amount of talent and active zeal; and it is only necessary for its resources to be well directed, to ensure it a complete and speedy triumph over all opposition; and to render it, next

to the Gospel itself, the most powerful means for securing to the world the greatest blessings it is capable of enjoying.

R.

SUCCESS OF TOTAL, ABSTINENCE SOCIETIES IN RECLAIMING INTEMPERATE CHARACTERS.

If a tree may be known by its fruits, these societies must be placed among the most valuable, that have ever been originated by patriotism, philanthropy, or religion. Their success in reclaiming drunkards has been next to miraculous. It is true, they have applied that remedy for intemperance, which, both reason and revelation had, long ago, pointed out as the only proper one, but it could never have been anticipated that so many would have received it ; for, hitherto, the drunkard has been placed, by universal consent, among the most degraded and *hopeless* of mankind.

The acute and comprehensive mind of Paley, clearly perceived the importance of the principles on which these societies are founded. When speaking of pledges, he says, " I own myself a friend to laying down to ourselves rules of this sort, and rigidly abiding by them ; they may be exclaimed against as stiff, but they are often salutary. Indefinite resolutions of abstemiousness are apt to yield to extraordinary occasions, and extraordinary occasions to occur perpetually ; whereas, the stricter the rule is, the more tenacious we grow of it ; and many a man will rather abstain than break his rule, who would not easily be brought to exercise the same mortification from higher motives."—*Chap. on Drunk., Mor. Phi.*

Long before Temperance Societies had an existence, Dr. Dwight had laid down the positions, that, "The man who finds in himself any peculiar relish for spirituous liquors, is bound to abstain from them wholly;" and that, "all persons, who have already begun the habit of intoxication, are bound to desist, absolutely, from all use of strong drink." "Every effort," he remarks, "at gradual reformation will only cheat him who makes it." "Hard as the case may be, he must break off at once, or be ruined." After declaring that the appetite for strong drink is usually "unnatural, and created by casual indulgence," he goes on to say, "Our health, our reputation, and safety, our reason, our usefulness, our lives, our souls, our families, and our friends, in solemn and affecting union, urge, entreat, and persuade us—to abstain. God commands; Christ solicits; the Spirit of Grace influences us—to abstain.—*Sermon cxviii. on Drunkenness.*

It is the simple application of these principles, which, under God, has rendered Total Abstinence Societies the means of reclaiming so many of the most degraded, and wretched victims of intemperance. "Seeing that the old pledge was useless," says the Rev. David Charles, of Bala, "I was compelled from conviction to give it up, and to adopt the new. It is now about two years since we re-commenced our operations, and such has been the result, that not only myself, but *thousands of dying drunkards* have cause to bless God for inducing us to sign the Total Abstinence pledge." "Ah! sir, many there are among us who have been snatched 'as brands from the burning;' who have been saved from the jaws of death!"

"This noble institution," writes the Rev. Lot Hughes, of Beaumaris, "has done wonders in this Principality.

Every branch of the Society brings forth fruit in abundance. In our last County Association the report reads thus:—number of members at present 24,780; *drunkards reclaimed* ONE THOUSAND, at least; members of the Church of Christ, with different denominations, upwards of ONE HUNDRED and FIFTY! The population of Anglesey is 40,000; so you see that upwards of half the population are Tee-totallers!"

In Edinburgh, we are informed by Dr. Ferrier, that about one half the congregation of Mr. Whight, pastor of an independent church, are *reclaimed drunkards*: and that not fewer than ONE THOUSAND *reclaimed drunkards* are in the NEW Edinburgh Society, while the old could scarcely number one.

"We have now," says Mr. John Andrews, jun., of Leeds, "in the town, and neighbouring villages, at least THREE HUNDRED, many of whom have become honourable, consistent, and useful members of Christian churches."

At Halifax, G. B. Browne, Esq., informs us, there are "about one hundred reclaimed characters."

At Birmingham, writes Mr. John Cadbury, "we have HUNDREDS, who were once drunkards, now, not only sober men, but regular frequenters of a place of worship." "I have in my own employ several men, once the most degraded characters in this town, who are now filling responsible and important situations, requiring great attention and stability."

"We have some HUNDREDS of reformed drunkards," says the Rev. F. Beardsall, of Manchester, "and many of them restored to the religious bodies from which they fell."

"Since this system has been in operation," writes Mr.

T. Beaumont, of Bradford, "we have received more than TWO HUNDRED cases of men, who have, by the blessing of God, become delightful monuments of the infinite superiority of the one system over the other." "With very few exceptions, these persons have joined themselves with some church, and become reputable members of society."

The last Report of the Louth Auxiliary states, that since December 1837, no less than SIXTY-SEVEN drunkards had joined the Society; of whom, when the report was written, thirty-nine were professing Christians. Not long ago, a respectable inhabitant of Dunstable, informed the writer, that there were, at least, ONE HUNDRED reclaimed characters within five miles of that town, and in a very thinly populated district. Some of these were drunkards of the worst description, and of more than forty years standing.

In the Society connected with the little village of Street, in the county of Somerset, are twenty-five reclaimed men; of whom several are now members of Christian churches, and some, from being in a state of poverty, have become freeholders of the county. One of these men, in particular, was thirty years a drunkard, and a great pugilist, and single-stick player. He has been a member of the Society three years, and is in communion with the Christian church.

In the Society at Taunton is a man, who, for many years, was a confirmed and miserable drunkard. His general appearance was of so filthy a character, as to have obtained for him the name of "Black George, the devil." He has been a sober man, now nearly three years—is a member of the Wesleyan body, and the change wrought, in both his temporal and spiritual condition, seems little short of a miracle.

Cornwall and Lincolnshire have been especially honoured, as the scenes of the Society's triumphs. Hundreds of reclaimed men, in these counties, are praising God, that ever they heard the sound of Total Abstinence. In the little town of Barton, on the Humber, at least **SEVENTY** have been raised from the depths of drunkenness, and of these many have been brought within the pale of the Christian Church. But there is no end to recording the success of the various societies in reclaiming the intemperate. They have all been, in this way, more or less honoured by that God, from whom all "holy desires and all good works do proceed."

Enough has been said to prove, that they are producing morality, religion, and human happiness—that they are turning men from their sins—bringing them to Christ; and thus, to the enjoyment of peace on earth, and perfect felicity hereafter.

To be indifferent to their operations, is to be regardless of that which was the great object of the **REDEEMER'S** **MEDIATION**; and to be opposed to them, is to fight against God, and to obstruct *as far as we are able*, the most glorious of all his purposes of Love and Mercy!

THE END.

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ALSO, BY THE SAME AUTHOR,

**THE CURSE OF BRITAIN;**

An Essay on the Evils, Causes, and Cure of Intemperance.

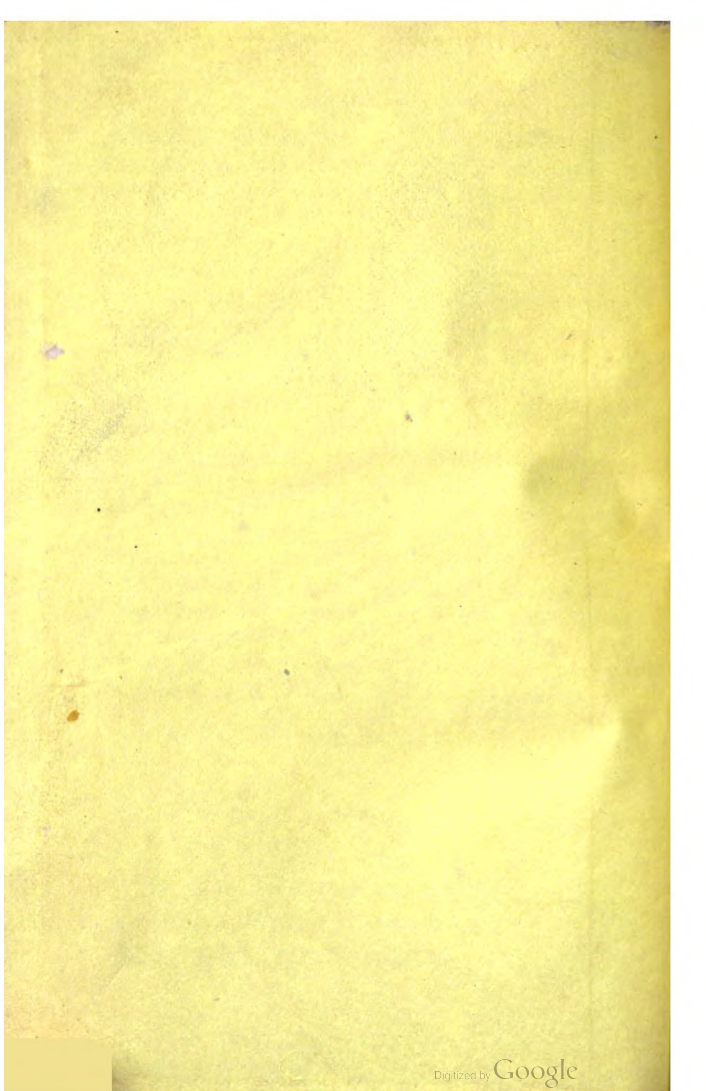
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